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What we do see is JESUS, who was made for a little time a little lower than the angels, now crowned with glory and honor because of the suffering of death, in order that through God's grace he might taste death for every man.—*Hebrews 2. 9* (*Montgomery*).

To His Mother.

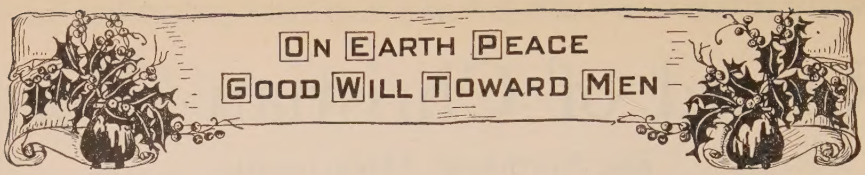
Were you very happy, Mary,
With your baby on your knee?
Did you love to pat and pet him,
Little Lord of earth and sea,
Little Lord of you and me,—
Though a baby on your knee,
Mary?

Were you very puzzled, Mary,
When he grew to be a man?
Did you fail to understand him
When he carried out God's plan,
When his ministry began,
And the crowds to hear him ran,
Mary?

Did your heart break, Mary, Mary,
When he hung upon the tree,
Mock'd and scorn'd by all who saw him,
Dying there for you and me?
Could you bear to stand and see?
Did your heart break utterly,
Mary?

When they ran to tell you, Mary,
What the other women said,
They had seen him, heard him, touched him,
Knew him risen from the dead,—
Did you, lifting up your head,
Answer gently, tenderly,
"Yea, but first he came to me!"
Mary?

—Grace Winter in "British Weekly."



RELIGIOUS THOUGHT AND ACTIVITY.

Writing of his recent trip to America, **Dr. James Moffatt,** translator of the Bible, says:

"Ministers out there have few studies, and their libraries are distressingly thin. But they all seem to have motor-cars, and they put these at my disposal."

"I have three schools in my county where neither teachers nor pupils have a Bible," says a letter received by the **Scripture Gift Mission.** "I would be glad for you to send me some Bibles for the teachers, some for the mothers, and Testaments for the school children."

A campaign to organize Jewish physicians, dentists and druggists in the United States for the purpose of completing the medical department of the Hebrew University in Jerusalem will be undertaken by the American Jewish Physicians Committee, according to an announcement made by Dr. Nathan Ratnoff of the committee.

Julius Rosenwald, American Jewish philanthropist, has increased his donation toward the building of a **Hebrew Teachers' Seminary in Jerusalem** from $50,000 to $75,000, according to a report made public in Paris. The building will cost $150,000, and Mr. Rosenwald's grant is conditional on the raising of the balance required.

Men's Church League is the new name adopted by the Laymen's Church League organized a year ago to promote the spiritual efficiency of the church.

Local men's Christian organizations are asked to band together into branches of the big league for prayer and personal witnessing and other activities.

A representative general committee of 1000 is being built up, with an executive committee that will meet every month.

Dr. J. Campbell White of 541 Lexington Avenue, New York City, is a moving spirit in this league.

A new **topographical map of Palestine,** in colors, has recently been issued by the head office of the Keren Hayesod. The map shows all the Jewish land possessions up to the spring of 1925, as well as railway communications, roads, physical features, etc. On the reverse side of the map there are small detail maps and diagrams.

The map is published in English, Hebrew and German, and may be secured from the American Keren Hayesod office, 114 Fifth Avenue, New York, in two sizes,—a small folding map, 10 cents, and a large wall map, 50 cents.—"The New Palestine."

An edition of the **Goodspeed New Testament,** that will be known as the Tyndale edition, will be published in commemoration of the 400th anniversary of William Tyndale's work in translating the New Testament into English.

The Tyndale edition will be published by the Christian Literature Society of Madras in response to a continued demand from the Orient for a translation in modern English that can be used by the native students, who, in trying to understand the language, find the style of the older versions awkward and cumbersome.

The Tyndale edition will also be issued by the Commercial Press of Shanghai, which seeks to provide for Chinese students in the same way that the Madras society will for Indians.

A law recently passed by the state of Pennsylvania designs to **regulate the solicitation of funds for all religious purposes.**

"The measure prohibits," says the "Free Methodist," "under a penalty of a fine of $100 to $1000, or imprisonment of not more than one year, any person or organization from soliciting funds or attempting in any way through public bazaars, entertainments or exhibitions to raise money for charitable, benevolent or patriotic purposes, or for ministering to material or spiritual needs of human beings in this or any other country,

without first being passed upon by the Department of Welfare. Each person or organization desiring to solicit funds must file an application with the Department of Welfare, and pay a $2 fee. The department may require detailed information to establish the percentage of collection or other compensation to be paid the promoters."

The 50th anniversary of the **Railroad Branch of the New York City Y. M. C. A.** was marked by a members' dinner and anniversary exercises in October. The Railroad Branch had its origin October 26, 1875, at a meeting attended by prominent railway officials and Y leaders, including Cornelius Vanderbilt, Jr., of the New York Central, and Robert McBurney and Richard C. Morse of the Y. "Uncle Richard" Morse is the only survivor of that original meeting.

The founding of the New York Railroad Association was of importance to the whole railroad work because it blazed the trail in those recognized features that are now regarded as part of the standard equipment of any modern railroad Y. Most of the work of the early period was religious and charitable in character, and carried on without equipment. Restaurants, dormitories, libraries, social rooms and social features, in fact, all the standard welfare features of this work, were first tried and tested in New York.

Among distinguished friends of the New York Railroad Branch is Chauncey Depew, who has been a member of its board of managers since 1888, and has been recognized as its chief spokesman throughout the entire half-century.

Ability to swim is spreading among young people of the United States. Perhaps not far in the future a boy who does not swim will be nearly as rare as a boy who does not know how to throw a ball. According to the new Y. M. C. A. Year Book 162,703 men and boys took courses in swimming and life-saving during 1924-25 under Association auspices,—20.5 per cent more than the previous year. Many Associations give their services to women also during the Learn-to-Swim campaigns.

An instance of the value of such courses was illustrated a few weeks ago when an Idaho girl of 17 saved a man from drowning at a seaside resort in Oregon. After the rescue, says a report in the "Idaho State Journal," she and her mother "expressed the conviction that she was able to save a life because of the instructions received in the Red Cross life-saving courses under swimming-instructor V. E. Vieird of the Pocatello, Ida., Y. M. C. A."

The Red Cross, the Y. M. C. A., and other welfare and educational agencies emphasize the importance of learning to swim, and learning to do it the right way. Learn-to-Swim weeks encourage non-swimmers to begin. If the present interest continues, the mortality through water accidents soon should be further decreased.

During the early part of October the leaders of the **Seventh Day Adventists** in the United States and Canada were together in Des Moines, making denominational plans for 1926. President Spicer of the General Conference, presidents of the Union Conferences, of which there are twelve, secretaries from Canada, South America and many foreign countries, agents of the publishing houses and the sanitariums, were present.

One decision made was to raise, if possible, $5,000,000 for the promotion of religion under Adventist auspices. The sum is a considerable advance over any former year.

The number of Adventists keeping the seventh day as Sabbath is about 110,000. Their greatest strength in membership and in gifts is in the extreme East and West, namely, New York and California. A cardinal principle of membership is the tithe, or the giving of a tenth of one's income, and it is found that the overwhelming majority of members observe the rule. Hence the large gifts as compared with membership.

In New York City a large church has been purchased, and a new and larger headquarters is to be established.

Every fall, for many years, friends have been sending to the American Mission to Lepers gifts, or money for the purchase of gifts, to gladden the **Christmas season for lepers** in various parts of the world.

Among gifts most appropriate for practically every country are knitted scarfs, soap, pencils, dolls, Bible pictures, and scrap books. But while these things are least difficult to ship, the missionaries appreciate

A Christmas Scarf in use by a leper.

most having gifts of money, with which they can provide the Christmas feast and buy presents suitable for the individuals in their charge. In some instances they buy clothing, or brass rice bowls, in which the Indians take great pride, or mosquito nets, which are a necessity for each bed in Siam and China, or blankets, equally necessary in the north. The choicest treat for the Christmas feast in China is pork. It is so expensive that it is a rare viand on the tables of the poor, and the sight of a roast pig at the lepers' Christmas dinner, provided by the American Christmas donation, causes great rejoicing.

Checks and money orders for the lepers' Christmas should be made payable to Fleming H. Revell, treasurer, and mailed to the American Mission to Lepers, 156 Fifth Avenue, New York City.

Governor Terral of Arkansas vetoed a bill passed by the Legislature of the state, intended to legalize the playing of **baseball on Sunday** in all counties of the state having a population exceeding 100,000. His reasons for vetoing the bill should have wide publicity. We therefore quote from his message as follows:

"This is a Bill legalizing the playing of baseball on Sunday in all the counties in the state having a population exceeding one hundred thousand. While the Bill would, at the present time, permit Sunday baseball only in Pulaski County, it would after apply to other counties as their population increases; and it affects the people of the whole state. Whatever taints the public morals of one county in the state will ultimately contaminate the morals of the entire state. I was reared by Christian parents, and have been taught from the cradle to look upon Sunday as a holy day, to be held sacred for the worship of God and for innocent amusements, free from commercialism. I believe the great majority of the people of Arkansas regard Sunday in the same sacred way. It has been the Christian ideals of the American people that have made them leaders in the world's progress. It is imperative that these Christian ideals be preserved. If we legalize commercialized sport in any form on Sunday, we will shatter one of the fundamentals of our Christian ideals. This we cannot afford to do."

Indications point to the refusal of the Methodist church South to agree to the **proposed reunion** with that of the North. While the church North has voted almost unanimously in favor of union, that of the South has recorded almost two votes against to one vote for. Not many more conferences South remain to vote, hardly enough to change the ratio. It is known that some still to act will vote unfavorably to reunion.

The South points out that recent action by laymen of both bodies counts for little, for these same conferences are voting on the question of admitting laymen to membership in them, and are voting almost solidly against such admission.

This is the second serious attempt at a reunion of Methodism, a first one having failed because it was charged with attempting too much. The present plan, still undesired by the South, was merely to unite, and adjust all administrative matters later.

There are said to be four bishops of the church South who not only oppose union, but are exerting every ounce of their influence to defeat it. Grounds of opposition on the part of the four influential leaders are said to be a natural conservatism, questions that have come down from Civil War times, and denominationalism.

The appointment of General Grote Hutcheson, a World War leader, to head the task of getting $5,000,000 to complete the Episcopal Cathedral of SS. Peter and Paul, in Washington, makes a total of $37,000,000 either now asked for or lately received to erect big church plants. Another $5,000,000 program is in Washington, the Catholic shrine of the Immaculate Conception at

Brookland. In Washington also Universalists, Presbyterians, Congregationalists and others have large projects, aiming at national scope and influence, which call for a total of $6,500,000. Three in New York call for $18,000,000, and one of them may exceed the allotted sum. One is the Cathedral of St. John the Divine, a second the new Park Avenue Baptist Church promoted by the Rockefellers, and a third a Methodist combination of church and apartment house, public hall and stores.

This year will be the **greatest church building year** that Christianity in America has ever known. Usually some $60,000,000 a year goes into new churches in the United States, and the enlargement and adornment of old ones, but this year the amount will reach $100,000,000, according to estimates made by church building bureaus of the principal Protestant bodies. These bureaus are in position to know, for they are asked to make loans out of denominational funds.

The distinguishing feature of the year is the churches into which millions go, as compared with the small churches erected in other eras.

Religious Christmas Cards.

The Young Woman's Christian Association has done a good thing in preparing for the Christmas trade a box of a dozen exquisite cards* with devotional message. The cards reproduce paintings by the old masters, and are done in the original colors upon choice stock, with decorations adapted from missals and MSS. illuminated by monks of bygone centuries. A bit of poetry is also given, all in true Christian spirit from the religious standpoint. Envelopes accompany the cards.

Let those who have regretted the absence of cards with a religious message show their appreciation by using these cards! Their subjects are:

Nativity, by Pinturicchio and Van Dyck; Adoration, by Lippi, Correggio and Angelico; Madonna, by Raphael, Murillo, and Credi; Angels, by Angelico; Repose in Egypt, by Barrochio; Christ and Children, by Vogel; St. Francis, by Di Bandone.

* Womans Press, 600 Lexington Avenue, New York. $1.

How about Betting?

Is it wrong to bet?

The state of Michigan thinks so. Its governor not long ago signed an anti-gambling bill which prohibits the printing in newspapers of racing and other gambling odds, and which makes frequenting gambling establishments an offense against the law. Other states and cities have laws against betting in various forms.

The question of putting money on games comes up now and again in a group of men or boys gathered in a college fraternity house, in a club, or Y. M. C. A. building. A conclusion is not often reached. The following letter shows that Henry Holman Ketcham, Yale football captain, has decided the matter definitely for himself. In answer to a question asked he replies, in part:

"Personally I believe that betting is wrong. It is the idea of getting something for nothing which isn't right. Backing up your school or college by money seems to me a pretty poor sort of loyalty. When you have money on the game you can't help but lose some interest in the game itself, and you are thinking of the bet you have on the game. If your team loses, the regret is often from a financial and not a school view. I myself hate to feel that I am being bet on. I think money is the poorest way to back your belief, and I hope you fellows will feel strong enough to refuse anything you are doubtful about, and I don't think you can help feeling doubtful about betting. I know that in college you do not find the strongest and best men betting."

The Drama's Wave of Crime.

Of the drama it may be said that it is the art of broken laws, writes Percy Hammond, dramatic critic of the "New York Herald-Tribune." Ever faithful to nature, it reproduces life in a state of insurrection, mutinous and kicking over the traces. I do not recall ever having seen a play which was not based, more or less, on dissatisfaction with the Ten Commandments. Were it not for Sinai there would be no show business. In the theater's progression it has outgrown Moses, and while it does not invent sins it "commits the old ones in the newest kind of ways." I am not unsympathetic to these persistent displays of insubordination. And perhaps you, too, have enjoyed some illegal moments.

In case you care to observe your fellow men in wholesale revolt against the rules of order, go to see Miss Blanche Yurka in "The Sea Woman." In that illustration of life in a Chesapeake Bay lighthouse there is, indeed, a wave of crime. Though my inventory of its unruliness may be incomplete, I can report as among its contents the following abrasions of good behavior:

Seduction,
Infidelity,
Perjury,
Homicide,
Suicide,
Rum running,
Conspiracy,
Arson,
Lust,
Intrigue,
Profanity,
Shooting wildfowl out of season.

In addition to the foregoing catalogue, "The Sea Woman" exploits another bit of obliquity,—one of the few that have not yet been legislated against. When the evil bootlegger wishes to harm the fair-and-square hero, he adopts what is, to me, a new device. He poisons a flask of brandy by flicking into it the ashes from his cigarette. The beverage, thus envenomed, becomes knock-out drops, and puts the hero away until just before the final curtain falls.

Red Stocking Round-Up.

The New York City Association for Improving the Condition of the Poor (105 East 22nd Street) has for several years followed the plan of distributing red stockings to friends who agree to fill them as Christmas stockings for needy children. Each stocking is tagged with the name of a child for whom it is intended, and the donor is expected to deliver it filled by Christmas eve.

The stockings are distributed in November. Last year over 5000 stockings were handled.

As an indication of the interest this plan has evoked, here are some quotations from letters:

"I can't shop for the stockings, for I am an invalid, but I enclose $5 for some one to shop for me. If I may ask it, I would like it to go with a Merry Christmas to a boy named 'Tom,'—the name of my own boy who years ago passed on."

"Will you please send me two stockings to be filled for little girls about five years of age? I do that in memory of one I lost. And may I be told the name and address of the children, that I might call on them after Christmas?"

"Please send me two stockings, one for a boy and one for a girl eight years old. There is no Christmas shopping which gives me as much pleasure as this A. I. C. P. Round-up."

"Please send me my usual three Red Stockings for girls eight or under. These are for my daughter and myself, and this will make the fourth Christmas we have had them."

"I am writing for two Christmas stockings as usual this year, boys about seven years. That is my own little boy's age, and he always goes with me to buy the things, and is very much interested."

A Century of Service.

Rev. Wm. H. Matthews, D. D.

In these days of shifting change and in some cases decay in denominations and religious institutions, it is a significant event when a religious organization celebrates its one hundredth anniversary without being turned away from its original ideals. The purpose of the American Tract Society as expressed by its founders in the year 1825 was "To diffuse a knowledge of the Lord Jesus Christ as the redeemer of sinners, and to promote the interest of vital godliness and sound morality by the circulation of religious literature." Not once during its one hundred years of service has the Society deviated from its well-defined object.

During its century of service the Society has issued publications in 178 languagues and dialects. The total number of publications for this period is about a billion. Most of the new publications have been in foreign languages, as the need there has been the greatest. Thousands of hymnals in Spanish, Bohemian, Italian, Russian and Hungarian have been distributed at the mere cost of production. Missionary workers in this country and foreign lands unite in saying that foreigners can best be reached through the gospel in song.

It has distributed leaflets, tracts, pamphlets, volumes and periodicals through its various agencies to the number of 815,699,200.

The need of religious literature, evangelical in character, is far greater now than it was a century ago. Some secular publishing houses are helping to supply this need in publishing religious books in English. But no such organizations have made any effort to publish for profit religious books, pamphlets, tracts or hymnals in foreign languages, for the good reason that there is no profit.

The work that the Society has planned for the future is work that will remain undone unless the Society does it. It consists largely in the printing and distributing of books, pamphlets, tracts and hymnals in foreign languages and the publication of English tracts, together with reprinting its old and tried religious publications in English and foreign languages.

The denominations are constantly asking for literature that the Society cannot supply because of lack of funds. New editions of several books in Chinese and Spanish have just been put on the shelves, but many others should be printed at once. Speaking of special needs for literature in Latin-America the Committee on Coöperation says: "No agency other than the Tract Society is now supplying Spanish-American ministers with the only Spanish Bible Dictionary published. Your Concordance is the first and only Concordance published in Spanish."

The Society has decided to conduct an intensive campaign during the present year to secure a $200,000 Centennial Fund. Churches and individuals are urged to make as large gifts as possible to this Fund.

OTHER LANDS.

Official statistics place the number of Jews who have entered **Palestine** since 1919 at 77,000. Ten million dollars of Jewish capital has been invested in Palestine industries in the last five years, says the trade department of the Zionist Executive.

The Federal Council of the Free Churches of Great Britain has discharged the committee that has been taking part in the Lambeth conversations with Episcopalians on the question of **reunion.** While they came together on matters of faith, and polity, and recognition of ministries, they deadlocked on reordination. The Anglicans are not in a position among themselves to authorize any minister without episcopal ordination.

However, the Free Church Council has appointed a Committee of Reference on the Lambeth Appeal to elucidate any points of inquiry which may arise, and generally to watch over the situation, but without power to resume formal conference till so authorized by the Council.

> Almighty God, whose blessed Son Jesus Christ went about doing good and healing all manner of sickness and all manner of diseases among the people: continue, we beseech thee, this his gracious work among us, especially in the hospitals and infirmaries here and in foreign lands: cheer, heal, and sanctify the sick: grant to the physicians, surgeons, and nurses wisdom and skill, sympathy and patience: and assist with thy blessing all who are seeking to prevent suffering and to forward thy purposes of love: through Jesus Christ our Lord! Amen.

One of the few English "religious papers" that has a wider sphere of influence than most political reviews is the "British Weekly," which was made famous by the vigorous writings of its first editor, the late Sir W. Robertson Nicoll. The paper has now invited to the editorial chair **Dr. John A. Hutton,** the distinguished Glasgow minister who a couple of years ago succeeded Dr. Jowett at Westminster Congregational Chapel.

A broadminded man of many interests, Dr. Hutton is likely to make an admirable editor. He has written much, and is a lecturer as well as an author. He has a big following of admirers this side of the Atlantic.

Cultured, sincere and natural, Dr. Hutton is an entertaining and most interesting man. He has strong convictions. His first fame as a writer was with a study of Browning. He has a keen sense of humor. They are wondering in England whether he will develop into a leader of political thought, such as Robertson Nicoll aspired to be.

On assuming the editorship Dr. Hutton resigned the pastorate of Westminster Chapel.

The Zionist Congress in Vienna re-

solved to remove the remains of Dr. Herzl from the grave in the cemetery in Vienna and carry them to the Holy Land, interring them in the Land of Promise for which he fought. He died 21 years ago last July. At the outset his plan was to secure a charter from the Sultan. He was so sure of success that he wrote in his diary that there would be no necessity of buying a family plot in Vienna, since "I am going to die in Palestine." A day before he died he said to a friend who visited the sick chamber:

"Greet Palestine for me! I have given my blood for my people."

In 1894 he wrote, upon reviewing Dumas' "Femme de Claude": "The good Jew Daniel wants to find the home of his race and lead his dispersed brethren home. But just such a Daniel knows that the Jews will not be served with their historic home. It is childish to seek the geographic situation of this land. . . . . And if the Jews really 'returned home,' they would discover the next day that they do not belong any more together. For centuries they root in new homelands, de-nationalized, different from one another, only similar in characteristics by the pressure that environs them everywhere."

That does not sound like the expression of a Zionist, but soon after that episode Dr. Herzl suddenly changed his views. He published a book entitled, "The Jewish State," called the Zionist Organization into being, cast his lot with his people and never turned his back upon them.

Tadmor in the Wilderness.

It is deeply interesting to observe that among Eastern cities rising from the ashes of ages, we may now include Tadmor in the Wilderness, built by King Solomon on an oasis in the Syrian desert, and mentioned along with Lebanon and Hamath in the Old Testament (2 Chronicles 8. 4; cp. 1 Kings 9. 18). On the high road from Damascus to the Euphrates, and known in history as Palmyra, this city of temples and tombs has long lain waste, a scene of squalor on remains of a past magnificence. Now at length, however, simultaneously with the restoration of ancient Babylon, there comes news of the rebuilding of the city with which the name of Zenobia must ever be associated. Following upon its grandeur as a city-state came destruction by the Romans, but from time to time during the Christian era travelers have found signs of life, though weak and lingering, in a region which was once a center of power. According to an article in the "Times," there is now a significant stirring among the bones of Palmyra. Motor cars and lorries traverse the trade routes, and periodically convoys of cars are drawn up as the mail from Beirut and Baghdad calls at Palmyra while crossing the desert into Persia. There are many other indications of reviving life, with the result that the city built by Solomon shows signs of rising in sympathy with the new era that has dawned in Palestine, the land over which the mighty king threw the glamor of a great reign. In the providence of God a dominating innings has been given to the Western nations, but it would now appear that a second innings is to be given to the lands of the East. For this the prophets of Israel have prepared us. Did not Isaiah of Jerusalem pass on a great word of benediction when he declared that Israel "shall be third with Egypt and Assyria, and a blessing in the midst of the earth"? (Isaiah 19. 24). In the light of the ultimate purpose of God we may assuredly find in that well-known utterance an intimation of universal good: for through Egypt the Lord will bless Africa, through Assyria all Asia, while through "Israel mine inheritance," scattered with a high and holy purpose in view, blessing will in due time overflow to all peoples that on earth do dwell.—"Christian."

INTERNATIONAL SUNDAY SCHOOL LESSONS, 1926-1931.

This month sees the completion of the 8-year cycle of the Improved Uniform Sunday School lessons which began in 1918. With 1926 we enter upon a new cycle of six years, which is outlined below. In our Sunday School department we expound the lesson portions intended for intermediates and seniors, young people and adults.

It will be noted that during the six years the entire Old Testament is to be studied in chronological order, with a quarter devoted to Genesis alone.

Four important and interesting topical courses are offered: "Studies in the Christian Life," "Some Great Christian Doc-

A group of dryland homesteaders on the plains of Wyoming. This community is without church or Sunday school, but can be reached with the Gospel in print.

trines," "Some Social Teachings of the Bible," and "Some Great Men and Women of the Bible."

Each of the four Gospels is studied in its entirety, three months being given to John, six months to Mark, six months to Matthew, and six months to Luke. Besides, the course of three months in "The Life and Letters of Peter" will furnish a rapid survey of the Gospels.

The Acts and the Epistles are studied three times, once in the three months on "The Life and Letters of Peter," once in the six months on "The Life and Letters of Paul," and again in the six months on "The Spread of Christianity," which includes the Revelation.

It will be noted further that this cycle of studies is not allowed at any time to get far from the central theme of all true Bible study, the life of the world's Redeemer and its extension in the history of the early church.

The six-year cycle, subject to such modifications as may be thought best in the progress of the work of lesson-making, is given below.

Jan.-March, 1926. The Message of the Gospel according to John.
April-June, 1926. Messages from Genesis.
July-Dec., 1926. Early Leaders of Israel: From Moses to Samuel.
Jan.-March, 1927. Studies in the Christian Life.
April-June, 1927. The Life and Letters of Peter.
July-Dec., 1927. Early Kings and Prophets of Israel: From Samuel to Isaiah.
Jan.-June, 1928. The Gospel of the Son of God: Studies in Mark.
July-Dec., 1928. The Life and Letters of Paul.
Jan.-March, 1929. Some Great Christian Doctrines.
April-Sept., 1929. Later Leaders of Judah: From Isaiah to Nehemiah.
Oct.-Dec., 1929. Some Social Teachings of the Bible.
Jan.-June, 1930. The Gospel of the Kingdom: Studies in Matthew.
July-Dec., 1930. Some Great Men and Women of the Bible.
Jan.-June, 1931. Jesus the World's Saviour: Studies in Luke.
July-Dec., 1931. The Spread of Christianity: Studies in Acts, Epistles, and Revelation.

CURRENT THOUGHT.

As a churchman, I may be permitted to point out that the Near East Relief has contributed enormously to the great cause of **church unity.** At Stockholm a few weeks ago I had the privilege of conferring with all the patriarchs and metropolitans and archbishops of the Greek church. They assured me, from the Archbishop of Alexandria to the Archbishop of Jerusalem and the Archbishop of Mesopotamia, that they have been drawn toward the West, not by the common consent of intellectual minds or doctors of the church, but rather through the work of Near East Relief. That work has won the hearts of great bishops as well as refugees and politicians. Truly we have seen the truth of the

saying that a little child shall lead them! The Armenian orphan who sang for us tonight is a representation of thousands of these Eastern believers, whom we have approached not with dogmatic commands, but with those deeds which are the essence of true religion.—Dr. S. Parkes Cadman.

I read in the papers much about Bryan, but little of his tremendous capacity for work. He was no shirker. He never turned down an invitation. I have seen him deliver his set speech and then be dragged off to speak to two or three little Sunday schools. He did not seem to feel free in his mind to refuse to talk to children.

Less than a year ago he arrived in my city at 7 a.m. of a Sunday; drove forty miles to address 2000 persons in the morning; took a hasty lunch, drove back forty miles to address 15,000 persons in a vast Coliseum, where he spoke for two and a half hours; then to a Christian Endeavor meeting, or something of the sort,—about 50 youngsters present,—but he warmed up to them and kept on for 45 minutes. On his way to his evening meeting he was dragged into another young people's assembly somewhere down the street, and then whirled off to his last date for the day. He staggered a little from weariness before his speech, but no sooner was he before his audience than he kindled and became fresh again, and made a most impressive address. At midnight he took the train. And he received no payment for that day's work. It was understood that he never took pay for Sunday speaking.—"Dearborn Independent."

"That which we have seen and heard declare we unto you." I say it deliberately, the evangelists were not competent to create **the ideal which the gospels contain.**

The great poets in the 19th century scarcely ever invent a speech for Christ. The greatest of them tells us the story of Lazarus and lets St. John the Evangelist speak in "The Death in the Desert." Christ is the subject of their noblest thoughts, but Christ himself is not impersonated in their poems.

That popular romance "Ben Hur," with its realistic story of the leper's fate, brings in the figure of the Christ simply to repeat the gospel sentence, "I will: be thou clean," but when that mighty word is spoken Christ is at once withdrawn. And why? Partly no doubt from reverence, but partly also from a wholesome sense of limitation. The author could not invent a conversation fit for Christ, and knew not what to do with him.

The Russian writer Andriev in "Judas Iscariot" tells the story of the passion, and of the traitor going mad. Judas speaks, is voluble, incoherent, raging,—page after page is filled with the ravings of lunacy. But Christ? Christ is kept in the background, silent all through.

Still more significant even than these is the treatment of our Lord in that remarkable poem called "Christ in Hades." The gifted author follows Christ in imagination through the regions of the departed. He tells us how the dead assembled round a wondrous figure, keenly aware that he is not as they; how they waited wistfully to hear him speak; how they made pathetic and piteous appeal; how they fell to calling him by sweet human names. And he, how did he answer them? Ah! there was the poet's perplexity. With all his genius he could not imagine it.—W. J. Sparrow Simpson.

The Festival of Christmas.

Out of the darkness of winter dawns a glowing day,—the Mass of Christ, the ancients called it; Noel, the Nativity of the Lord; Yuletide. It is Christmas in these lands, with all its background of memory and all its present spirit of good will. Christmas as only it can be, with the significance of the time in mind, even if modernly subdued. For beyond doubt people are feeling the diminution of Christmas. Nor does it spring from the necessary commercial accompaniments of widespread festival observances. Gifts must be made, and even sold to those who cannot make them for themselves, and the glory of the Christmas shops is no small part of the color of the season. It is ungrateful to charge all this labor and zeal, mingled of no small amount of good will, with having cheapened Christmas. Nonetheless people are conscious that something has changed. In recent years they have sought in vain for cards with Christmas sentiments and greetings.

What has wrought the change? Our easy surrender, it seems, to the wiseacres who wish to shear Christmas of its significance.

"A pagan festival, revamped for Christian uses," we are told: but why this special pagan festival? Why not some other one? Surely there were plenty to choose from!

"Just a symbol of the eternal child and the cradle endlessly rocking," we are told: but there have been babies and cradles since the world began. Why did it remain for Christmas to take its rise just when it did, —just when the world was perhaps less likely than ever to idealize babies and cradles?

The degeneration of Christmas began with such dwarfings and attenuations as these. Its meaning was withdrawn. This left it bloodless. Christmas is suffering from spiritual anemia.

The consciousness of this is the cure of it. What people begin to miss, they proceed immediately to replace. We shall see a revival of Christmas. Not only will many of the ancient customs return (are they not already here in the "waits" and in community Christmas trees all topped with the star?), but the meaning will come back as well. The classic narrative of the Bethlehem night will stir to life in all its details. There is not a line in all the story that is incompatible with the modern mind. It is all outdoors, and supremely natural. Shepherds in the fields. Wayfarers at an inn. Spiritual intelligences round about. That is life.

At Easter the Christian world proclaims its hope of passing into a spiritual world: death is glorified as the gate through which we break into another plane. The emphasis at Christmas is different: it is the spiritual world breaking in upon this. It is the spirit of incoming, not of outgoing. Shepherds and angels; the mingling of the worlds. A star in the sky, and "the hopes and fears of all the years" meeting at a cradle. "And suddenly there was with the angel a multitude of the heavenly soldiery singing Peace! —peace on earth to men of good will." Take the Christ out of Christmas, and even the alleged pagan elements fade and die! In him the worlds are one.

What people miss, they will return and find. They will find Christmas again where Christmas began,—at Bethlehem.

Indifference.

When Jesus came to Birmingham
They swiftly passed him by;
They never hurt a hair of him,
They only let him die:
For men had grown more tender,
And they would not give him pain,—
They only just passed down the street,
And left him in the rain.

—G. A. Studdert-Kennedy.

An Artificial Notion.

To the man who argued long—and to us painfully,—that Jesus did have a social gospel, and that he did deal definitely with specific social problems all through his public career, we wish to reply that we were never in any doubt of it. He rarely dealt with any other problems. What we object to is the artificial notion of a "social gospel" and a "social Christianity."

The social gospel? It would be equally banal to say "The loving mother." The whole gospel is social, because life is social. That other phrase of the idealistic rhetoricians, namely, "social service," is also overdone.

Service for our fellows is the fruit of religion. And the best service keeps itself perfectly human, neighborly, and unprofessionalized. It knows neither case nor clinic as preëminent in its treatment of personality, which it treats as the highest sanctity. What we are saying is exactly what Jesus went about doing. Not once will a classified utterance in the whole ministry of Jesus be found. You never see a sign of a departmental religion in him.

All the books on "social religion" will one day be burned. We shall return to the simplicity, the actuality, the humanity of life as we ordinary mortals live it, and not as the scribes of a factitious distinction that has no foundation in experience. For the plain fact is that every human being lives in relation to his fellows,—from the babe in the mother's arms to the president serving all the citizens. All that is, is naturally social. Let us be natural about it!—"Christian Register."

Every man is called to be the bearer of a unique testimony: GOD IN HIS OWN LIFE.

THE MISSION FIELD: AT HOME AND ABROAD.

The Presbyterian church is the only church doing mission work in **Siam,** where they have 88 missionaries and a native force of 333 among a population of about 9,000,000. Several millions of the Tai race (the people living in Siam,) have recently been discovered in Southern China. Missionaries began work among them in the province of Yunnan in 1917.

Miss Lillian V. Wagner writes from Podili, South India.

"As I sit here writing, several men have come up on to the veranda, and little Barbara Witter, six years of age, has a picture roll in her hand and is explaining the story of the Good Samaritan to these men. She has the Telugu language beautifully, as do all the **missionary children** who are born out here, and she loves to talk and preach to the people."

Dr. C. J. Stauffacher, medical missionary in Inhambane, Portuguese East Africa, writing to Medical Director J. G. Vaughan of the Methodist Board of Foreign Missions, says:

"If at any time you find anyone who will send **old medical journals,** tell them I would appreciate them, for since the recent financial cut we have had to curtail everywhere, and some things we have had to close down simply hurt."

Classes that are taking up the study of **Latin America** this winter will be interested to know that there are some 60,000 lepers on the continent of South America. Nearly all of them are in need of Christian help, which many of our missionaries are trying to give. "South American Lepers" is the title of an eight-page leaflet published by the American Mission to Lepers, 156 Fifth Avenue, New York City. A sample copy may be procured by writing to the above address, enclosing a two-cent stamp.

The 103rd Annual Report of the **Hawaiian Evangelical Association** for 1925 reports a favorable year. Closer and more vital relationship with the mainland was established.

The 108 churches reporting include Hawaiian, Japanese, Chinese, Filipino and Portuguese membership, 10,488 members in all, a gain of 429 during the year.

A theological seminary, two settlements, a girls' school, a Bible training school, and three papers in English, Hawaiian and Filipino, are other lines of activity.

The report is brightened by several pictures of people and churches.

Visiting an old Christian woman who was dying of a dreadful disease, a Sister was asked in little more than a whisper if she would read something out of the Bible.

"I'm so thirsty, Sister! I keep longing for a drink of cool water, and I've been remembering this morning something that the minister at St. George's read out of the Psalms about a river; do please read it to me!"

So the Sister read: "There is a river, the streams whereof shall make glad the city of God."

The old lady smacked her lips and whispered:

"Oh, it's lovely, and soon I'll be there, with no more thirst, for the river will make me glad!"—Sister Dora, London.

A prominent Y. M. C. A. secretary in China was conversing with a high official in one of our northern cities, and in the course of conversation, said to him:

"What do you consider **the great problems of China** at this present time, those of internal or foreign affairs?"

"Internal affairs, of course," was his reply.

"If this is true," he said to him, "name the three great problems of internal affairs."

He replied with evident surprise: "China has no three problems; there is but one problem, the problem of righteousness. If we could eradicate sin there would be no problem of the nation."

In talking with another official friend the secretary remarked: "China needs religion."

"No," he replied, "you are wrong: China must have the Christian religion. Nothing short of this can save her."

You can see by the conversation of these men, China has one great problem (and she is not alone in this,)—how to get rid of sin and establish righteousness, for she realizes the truth of the wise man of old, "Righteousness exalteth a nation, but sin is a reproach to any people."—E. R. Munroe.

Canon Burns, addressing a meeting of the British and Foreign Bible Society at Nairobi, Kenya Colony, said that when visiting the local prison that morning he had found a young African anxious for baptism. Asking him for his story, he learnt that he was serving a sentence of several years, his term being nearly ended. When he entered the prison he was just an ordinary wild heathen, having never come into contact with a missionary. In prison he found a fellow prisoner who could read a little. As an amusement to pass the time, the one began to teach the other. He became so interested that he studied in earnest, and was soon able to understand what he was reading. Then their friendship in the prison was broken. In his desire to go on with his reading he obtained a copy of the Swahili New Testament, read and re-read it until the story began to grip him. Through the Holy Spirit he found Christ.

Canon Burns said that this young man was as well taught as any of those who had been attending his classes. Of the 196 candidates examined for baptism during the previous fortnight, none was brighter in their faith or had a clearer knowledge of the way of salvation than **this lad in the prison,** and he had arranged to baptize him there.

Dr. Barclay, of the English Presbyterian mission in **Formosa,** raises the question whether the comparative slowness of advance may be due in part to the new atmosphere, the requirements of which the church is not yet rightly prepared to meet.

Persecution and vulgar opposition have ceased (what they were, Dr. Barclay, with his experience of 50 years, well knows). The opposition now comes rather in the form of a criticism of Christian doctrines by men professedly seeking truth. In the old days there were two parties, the heathen manifestly wrong in their idolatrous worship and in moral practices, and the church manifestly right with its worship of God and its higher standard of morality. It is different now. Young men who read Japanese literature have learned the difficulties that are perplexing the church at home. They have given up Adam and Eve; they can quote the reply of our Lord to the young ruler to prove that he did not claim sinlessness: they have learned the naturalistic explanation of the feeding of the 5000. The independent church paper had lately a symposium on the Virgin Birth, the main paper of which gave the customary arguments against its truth, without the writer himself, however, denying it. Possibly in many cases this state of mind is not the real ground of unwillingness to believe, but at least it furnishes a standing ground for those who for other reasons are unwilling to join the Christian church.

Mr. Huffman, the field superintendent of Christian work in **Santo Domingo,** writes of an experience of recent date which gives an idea of the conditions in certain more remote country districts where pastors are working:

"Last night our pastor Sr. Limardo of San Cristobal was hit behind the ear by a large stone thrown from a nearby ambush, and was felled as if he had been shot. Three members of his congregation were hit on less vulnerable spots by the same volley. I was present, but was not hit. This took place at a country point about five miles from town. A policeman was present, and made one arrest. The chief of police has been quite deferential since our little trouble with him some months ago, and attempts to give us protection. He had detailed one of his men to preserve order on this occasion, but our assailants took advantage of the darkness. We carried Limardo in a rocking chair one mile to the highway, where the car was waiting, and took him home. It may have been only a coincidence, but the priest had been out the day before and put all the community under interdict, and predicted under solemn oath calamities and bad crops because of the fact that the people had permitted the Protestants to build a chapel and hold services there. Limardo could write a book on the experiences of his first year in the ministry.

"This was only my second visit to that point. The converts had constructed at their own expense a little chapel, and they were anxious for me to see it. My first visit was made two weeks ago."

The Future of Islam.

The Mahdi failed to make any impression on the Islamic world, the Senussi could not make any headway against the Italians, the Wahabi and the Hashimite are fighting

each other, the Afghans are isolated, the Turks have been exhausted by a two-decade war, the Moroccans are in the grip of a life and death struggle with Spain, Egypt is irretrievably under the heel of British imperialism, Iraq is Britain's slave, Persia is in the turmoils of an internal revolution, while the Indian Moslems, after seven years of agitation and threats, have settled down to their age-long quarrel with the Hindus, impotent to secure any of their Pan-Islamic ambitions to even the slightest extent. In these depressing circumstances in which the world of Islam is placed, the very enumeration of which ought to make the heart of a true Moslem bleed, what wonder is it if people in the West feel that the tide of the Crescent is ebbing, irretrievably ebbing never to flow again?—"Muslim Herald" (Madras).

Suggested Program for the Observance of Christmas in India.

The following group of clippings is from the "Indian Standard":

(The following observances are taken from the Hindu festivals of Janam-Ashtami, Ram-Nawami and Diwali; also, from Western usage.)

1. Three days before Christmas Day the house shall be thoroughly cleaned, plastered and beautified.

2. During these same days the Christians are to gather at some convenient time and place to hear "kathas" of the prophecies concerning Christ's advent, and of the incidents connected with his birth.

3. During these days the presentation of little scenes connected with the birth of Christ, e.g., the coming of Joseph and Mary to Bethlehem, the story of the shepherds, etc.

4. The gathering to sing Christmas "bhajans" and "gazals."

5. On Christmas Eve and Christmas Day the doorways of all houses shall be garlanded with leaves and flowers and lighted as during Diwali.

6. Fasting on Christmas Eve.

7. Vigil during the early hours on the night before Christmas in anticipation of the birth of the Christ. When the birth of Christ is announced, after midnight, there shall be the exchange of congratulations, the singing of songs of praise, followed by a few hours' rest.

8. The first thing Christmas morning all should bathe with perfumed hot water.

9. Family prayers, at which "Tu mere dil ka hai aziz," or some other hymn expressing the idea of the great treasure God gave on Christmas Day, may be sung.

10. The Christians of the community, assembled at a convenient place, shall raise the standard of the Star of Bethlehem, and with music and singing follow it in procession to the church for the general Christmas service.

11. The exchange of presents, even though the value be small.

12. A feast in which family relations, the officers of the church and the poor may be invited, and after which there should be fireworks and other indications of rejoicing.

American Missionaries in India.

The following reasons were given to Dr. Sam Higginbottom by an Indian Christian in answer to the question as to whether American missionaries should be working in India, or not.

Question: "Why should America worry about souls that are not Americans?"

(1) The divine command was, "Go, ye, into ALL the world!"

(2) American missionaries have far greater power in India than others, because they have no political interest in the country; because they do not belong to the ruling race; because they have a greater capacity for fraternity; because they have a life-fulness and energy which appeal by their contrast to the slow-moving East; because they have not the handicap of reserve; because there can be no question that their sole motive for being in India is their Lord's command and the furtherance of his kingdom; because they have a capacity for putting themselves into the position of others.

(3) America, so blessed by the divine with education, enlightenment, prosperity, the knowledge of God, is a trustee to spread abroad these things.

(4) Because talents have to be used in and for the good of all God's world.

(5) Because no individual and no people can gain heaven unless they bring others with them.

(6) Because Americans, like other Christians are honored by the call to be fellow-workers with Christ in his Father's business.

A Presbyterian Sunday school in West Persia. (By courtesy of "All the World.")

(7) Because faithful stewards will have the joy of hearing his "Well done!"

(8) Because no people, like no individual, dare live for self.

(9) Because Christ's gospel is *"Others!"* He came to earth for, lived on earth for, died and rose again for, and lives in heaven for—Others.

(10) Because they must lift Christ up that he might draw all men unto him.

(11) Because education, medicine, evangelistic work, agricultural development, and so on, are all means to the end of winning men for God.

(12) Because Christian America, having learned that we must have God in all our ways, must enter with non-Christians into all ways to show them the Father in each way.—R. K. Sorabji.

Christian Endeavor in China.

Christian Endeavor in China has been celebrating its 40th anniversary, the first society having been organized in 1885 at Foochow by Rev. G. H. Hubbard, who is still living and has shared in the celebrations.

It is proposed to hold a national convention next year, as well as to promote a forward movement, for which the president Dr. P. Frank Price has proposed this slogan:

"Ten times 1200 Christian Endeavor societies in China within the next ten years, making 12,000 societies by 1935, our jubilee year."

In China Christian Endeavor is not confined to young people, and it has proved pre-eminently adapted to church life there as a medium of self-expression, activity, and unity. It is the most economical of all the church agencies at work in China.

Some inspiring pamphlets, with illustrations from photos, have reached us from Mr. Edgar E. Strother, general secretary of the China C. E. Union. In a lengthy letter he says the present disturbances are due to Bolshevik anti-Christian activity, and are the most serious that China has ever known. This paragraph also occurs:

"We are thankful to report that when the powers of evil are so rampant in China, there are indications that God is beginning to manifest his mighty power by sending a gracious revival here in Shanghai, which we trust may spread all over the land. Special evangelistic meetings have been held for several weeks, and are continuing in the Union Church, attended by hundreds of Chinese Christians who have received spiritual blessing, and by many who have been converted to Christ. We are also thankful that until this time only a small proportion of the missionaries have been forced to leave their stations, and there are reports of much blessing upon mission work in various provinces."

CHRIST'S KINSMEN ACCORDING TO THE FLESH.

Last April the first **United Jewish Conference for Palestine and Syria** was held in Jerusalem.

The hospitality of Bishop McInnes of the Anglican church was much appreciated,

with all the opportunities for fellowship among missionaries of different boards and nations.

Topics discussed included methods of approach to the Jews, colportage work and literature, preparation of Jewish missionaries, women's work, the spirit of love as connected with Jewish evangelism (Hosea), industrial and medical work.

Personal Work with Jews.

Rev. Leopold Cohn.

Before you give your Jewish acquaintance a New Testament, requesting him to read it carefully, there is one rather lengthy explanation needed with regard to the words Christ and Christian.

You must remember that in that diabolic Inquisition of Spanish Christendom one of the awful tortures inflicted upon the Jew was branding with fiery stencils a cross upon this left arm where the phylacteries had been laid in the performance of his prayers. Another method used was to torture him until he would kneel before a crucifix and kiss it. These historical facts have been engraved upon the heart and soul of every Jew, and they are still written there with indelible ink. There is no object in the world as hateful to the Jewish mind as the cross, and from childhood he has been taught not to look at a banner or a picture of a building on which a cross is displayed.

About a year ago we witnessed a sight which was rather puzzling to the American mind, but was plain and natural to our understanding. A group of Jews bought a Christian church for the purpose of turning it into a synagogue. We passed by, and noticed the building in process of preparation for its new use. There was an iron fence on two sides of the building, which was wrought between the spikes, in a curious manner, into crosses. To the surprise of many passers-by a Jewish workman was seen with a large file in his hand, destroying the cross formations by cutting off the top of each one.

Now, owing to the ignorance of the Jewish people with regard to Christ, they do not know the definition of the word Christ. The Jew upon hearing that word associates it with the word cross. Likewise when he hears the word Christian his thoughts run along the same line. Therefore, it is absolutely necessary that you ask the Jew whether he knows what the word Christian means. In nine out of ten cases he will be unable to give a right answer.

Give him a definition as follows: The word Christ is taken from the Greek word Christos, which is the translation of the Hebrew word Messiah, hence the English word Christ means Messiah. A Christian means one who follows the Messiah.

Tell him also that the New Testament is the life story of the Messiah written by Jewish men who believed in the Messiah.

Tell him also that for the first fifteen years there was not a single church for Gentile Christians, as there were only Jewish congregations which believed in their own Messiah.

Explain to him the word church, which is from the Greek ekklesia, a gathering out, from among the peoples, of a group of people who believe in the Messiah; that he came to give his life as a sacrifice for the sins of the world.

Then tell him that in reading the New Testament he will find an exclusively Jewish book. The Messiah concerning whom the book was written was of Jewish descent. The apostles, who were the messengers of the Messiah, were also all Jewish. Therefore, the Jew will feel himself at home when he reads the New Testament.

Please do not tell the Jew that he must become a Christian or that he must go to church. Use only Jewish terms, namely, you must accept the Messiah in his sacrifice for your sins, you must associate with his followers, who love him and love God and the Word of God, which is the Bible. —"The Chosen People."

Hebrew-Christian Literature.

The Hebrew-Christian Publication Society of New York is a non-sectarian society established for the publication and free distribution of Christian literature adapted to the Judaic mind. Bishop Lloyd of New York is president, Prof. Robert Dick Wilson of Princeton is vice-president, and many representative men are on its board of directors. The managing director is B. A. M. Schapiro, who is also its chief author of books and tracts.

Just now this society is issuing several new tracts.

One that is worth studying at Christmastide is "What the Rabbis Have to Say on the 53rd of Isaiah." It is a comprehensive study of the Hebrew text of Isaiah 52. 13-15 and 53, and how Hebrew and other scholars have interpreted it. While the Hebrew text is printed in loco, the English reader can of course follow it. A clear case is made out for the application of this prophecy to Jesus of Nazareth.

Another publication is "The Messiah according to the Old and New Testaments," in Russian. There are several million Russians in this country who have no Christian literature in their own language, and besides this, the tract can be distributed in the Baltic Provinces and Russia, for it has the new spelling which is admitted by the Soviet government into Russia. The Russians are by nature a Bible-loving people.

Still another pamphlet ready for publication is "Gethsemane in Our Lives." It is rather a depressing story of the author's own experiences, for we know Hebrew-Christians who did not have to travel such a Gethsemane when they accepted Jesus of Nazareth as Messiah and Saviour. Still, this is what Rev. George A. Simons of Riga has to advise about it, addressed to Mr. Schapiro:

"It was indeed kind of you to submit for my perusal and friendly criticism your soul-gripping address entitled 'Gethsemane in Our Lives.' Having known you fully 30 years, first becoming acquainted as fellow students at Adelphi Academy in Brooklyn, New York, 1894, I have followed your career with sympathetic interest and prayerful solicitude, always considering you a chosen vessel of the Lord and specially called to do a unique piece of work in preparing appropriate Christian literature for the Jewish people. There is no doubt in my mind that your earnest and intelligent efforts have been crowned with such success as to not only cause you to thank God and take courage, but to make the best of friends who believe in you and systematically support your work to really feel proud and grateful for being associated with such a self-sacrificing missionary to the Jews. I do not say this to compliment you, for I feel that it is my Christian privilege and duty to let you know how much I love and admire you for the sake of what you are doing in the vineyard of our common Lord and Saviour Jesus Christ.

"Now with regard to the question of publishing 'Gethsemane in Our Lives,' I think that you yourself are best qualified to decide that matter, inasmuch as you are so intimately acquainted with the psychology of the various classes of Jews, Hebrew-Christians and Gentile believers who would get to read this tract of yours. Personally I feel that the publication of this frank, outspoken testimony of yours may, under God, prove to be a great blessing to many of our Gentile believers who have not been perhaps sufficiently orientated as to the peculiar phases involved in missionary work among Jews, and who have perhaps therefore been unwittingly guilty of treating Jewish converts in a rather indifferent, unsympathetic, or seemingly frigid manner. During my 27 years' Christian ministry, 18 years of which have been spent as the superintendent of the Methodist Episcopal Church in Russia and the Baltic countries, I have had many points of contact with Jews seeking baptism simply for the sake of securing a document so as to have certain political rights in the old czaristic Russian Empire, none of whom, however, I could honestly admit to this sacrament. I have also during this period learned to know some converted Jews who have been just as sincere and worthy as yourself. Although I have not yet had a single convert among the Jews myself, there has hardly been a day in my ministry in America as well as in Eastern Europe that I have not spoken with Jewish people about the Christian religion, and given them either a tract or a New Testament. The Lord only knows whether the seed that I have been sowing with much love, faith, hope and supplication has been really bearing fruit."

"You will be pleased to know," writes Mr. Schapiro, "that the tract 'Gethsemane' which you have read I am rewriting, and the Rev. Ernest M. Stires, D. D., who has been elected bishop of Long Island, has promised to write the Introduction. While I am giving my experiences in this tract as a Christian for the last 35 years, I am trying in it to exalt Christ both to Jew and Gentile.

"To do the publishing I have outlined and carry on the office work will require approxi-

mately five thousand dollars. We need large gifts if possible, but I have no way of securing them except through the Lord's people who have a vision and the ability to share with me in my labors of the gospel. I wish an interest in your prayers that the Lord may raise friends for his own work. The treasury is empty, but the silver and the gold are his, and he can supply it."

TROPHIES OF GRACE.

What books of the Bible do you read for sick folks? One of the books I have never used in the sickroom is Job,—but let me tell you about **David Esquivel.**

David teaches a Bible school and leads mid-week service in a little town about four miles away. He is 18 years old, five and a half feet tall, and rather stockily built. So far this description might fit a lot of other Mexican young men. But you haven't seen his snappy bright eyes, or his smiling face, or heard his earnest prayer.

Twice each week he walks, or if he has 50 cents Mexican money (25 cents American) he rides one way, from Jalapa to this ancient old town on the road formerly used by Cortes and later by our American troops coming from Veracruz to Mexico City. Today he returned with his heart overflowing with pure joy.

"Oh, Mrs. Phillips, I didn't come home for dinner because I went to visit a man to whom I previously sold a Bible! He is very sick, and when I saw him he wanted me to explain the Book of Job. The whole family gathered around, and were so happy when I explained these difficult things, and then the father invited me to return again to tell him more."

David's work has only just started, and we'll hear more from his service for the Master. He can scarcely read, and knows nothing of what we consider so essential in education, yet God is using him to win men to a saving knowledge of Christ. Surely "anybody who can make a friend can win a soul for Christ"!—P. J. Leavens, Mexico.

Don Marto.

A good many years ago in the city of Amatitlán, Guatemala, a peculiar looking, emaciated, lame, shuffling specimen of humanity, who could hardly speak intelligibly because of a paralyzed palate, presented himself for baptism. We hardly knew what was the right thing to do, for he was apparently incapable or almost so of sustaining any examination, but finally on recommendation of the lay worker of the place, who said he was a sincere old fellow who was trying in his simple way to do what was right and honor his Lord by a clean life, he was received and solemnly baptized.

The first few years after his conversion he lived in Amatitlán, and the lay preacher of the place used him for distributing tracts. Later he came to the capital, and took to coming to the printing plant and the book room for little supplies of tracts, which at first he distributed around the parks of the city.

Still later he broadened his sphere, going out to the surrounding villages, to the byways and frequented country roads, engaging people in conversation as well as he could, and ending with a tract. He now takes extended trips even out along the railroad, being gone for days and remaining away till his tract supply is exhausted, when he returns for a new supply.

We have given him a regular course of instruction in how to distribute tracts so they will accomplish their object, and he has been an apt pupil. We often see him in the parks talking to some one, and always hear him talking about the gospel and its wonderful work when we pass near enough to hear his conversation.

How little we know! We almost turned him down, when he wanted to be baptized, on account of his unprepossessing appearance,—and what if we had! That little stammering, shuffling invalid has in his poor rachitic body one of the most earnest souls we have ever known. He has distributed more tracts over a wider range than probably any human being in Guatemala. He is poor, has barely enough to subsist upon, the poorest clothing, and is getting well along in life. He has no worldly outlook for the future, just lives trusting God from day to day, and God has never failed him. Whenever we see the dear old fellow with his cane and soiled clothes and tracts, the text automatically springs to mind, "And the last shall be first." Despite his unprepossessing appearance and many handicaps, dear old dried-up, shuffling, stammering Marto is one of the veritable saints of God!—H., "Guatemala News."

THE SHEPHERDS AND THE WISE MEN.

Rev. J. D. Jones, D. D.*

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen. Luke 2. 20.

And they [the wise men] fell down and worshiped him. Matthew 2. 11.

Beyond Joseph and Mary there were only two groups of persons who knew that anything remarkable was happening on the first Christmas night. "The kingdom of God cometh not with observation," said Jesus, "neither shall men say 'Lo, here!' or 'Lo, there!'" What he said about the coming of the kingdom was equally true of the coming of the king. He came not with observation. He made no noise at his coming. He was not heralded by blare of trumpet or beat of drum. He stole into the world so quietly, so unostentatiously, that scarcely anyone knew of his approach. Nobody in Jerusalem knew that the long expected Messiah was coming. Nobody in imperial Rome dreamed that a king was being born destined to rule over an empire mightier than Cæsar's. Nobody even in Bethlehem knew. Had they known they would have found some decent room for Mary, and not allowed the Son of the Highest to be born in a stable. But they didn't know. The mightiest event in the world's history was taking place, and only a handful of people were aware of it. Of course Joseph and Mary both knew that the child who was born was no common child. But beyond them there were only two sets of people who had any conception that something wonderful was happening. Those two sets of people were a company of Jewish shepherds and certain wise men of the East.

There were shepherds abiding in the field, keeping watch over their flocks by night, says Luke, and all of a sudden an angel of the Lord stood by them, and the glory of the Lord shone round about them, and to them the news was announced that there was born that night in the city of David a Saviour who was Christ the Lord. If they had any lingering doubt as to the truth of that mighty announcement, it was dispelled by the fact that suddenly the whole sky was full of angels, and they heard them sing with rapture, "Glory to God in the highest!" When the song ceased the shepherds said one to another, "Let us now go even unto Bethlehem!" and they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And they told all that the angel had told them about the child. The shepherds recognized in the little child their Saviour, and were the first to pay him homage, and worshiped. They knew a mighty thing had happened, that God had visited his people, and they returned glorifying and praising God.

The other group of men who knew that something wonderful was happening that night lived far away from Bethlehem. These were certain wise men of the East,—tradition says there were three of them, and gives them the names of Melchior, Gaspar and Balthasar,—who were watching the heavens that night, when suddenly a new star swam into their ken. Now, it appears that the Jewish expectation of a great king had become known throughout the East, and there was also a tradition that his birth would be associated with the appearance of a star. With that expectation and that tradition these wise men were familiar. When, then, they saw this new star, they concluded that the promised king had really come. There and then they made ready to go and find that king. They lived probably in Arabia or Persia, but the long and perilous journey did not daunt them. They made all the haste they could, and before long they were in Jerusalem asking for the "born king of the Jews." With but little delay they were on the way to Bethlehem. According to the old tradition, on the thirteenth day after the actual birth (though probably it was later than that,) they found the young child with Mary, his mother, and they fell down and worshiped him.

The shepherds and the wise men did not meet. The shepherds had but a short distance to go to find the child, the wise men had long and weary miles of desert to

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traverse, but both knew a mighty thing was happening, and they were the first two sets of people to offer worship to the newborn child. Multitudes have joined them in worshiping Jesus since that first Christmas, long centuries ago, but to them belongs the honor of being the first.

Shepherds from Bethlehem and wise men from the East! To me there is something suggestive in the collocation. Greater contrast there could not be than between the shepherds and the wise men. They differed from one another in almost every respect. Yet both shepherds and wise men found what they needed in Jesus, and bowed before him in lowly worship. It suggests to me the great truth that Jesus meets the needs of all sorts and conditions of men. He is not the saviour and king of a class or nation. He is everybody's king and saviour. He is the universal Christ.

It is to some suggestions about the universality of Jesus which I gather from the fact that I see both the shepherds and the wise men kneeling at his cradle that I want to call your attention.

Rich and Poor.

The first suggestion I get is this: Jesus meets the needs of both rich and poor. Rich and poor alike find their saviour in him.

The shepherds were poor men. The shepherd's calling was a despised calling. The shepherd himself was something like a pariah and an outcast. He was at the bottom end of the social scale. The wise men, on the other hand, were rich. That is obvious from their gifts, for they offered to the little child gold and frankincense and myrrh. The old tradition, indeed, says they were kings. Shepherds and wise men, they were at opposite ends of the social scale, but I find them both at the feet of Christ. Rich and poor find him their Lord and Saviour.

Now in our modern society rich and poor are sundered from one another by a deep gulf of difference. It is the difference that looms largest in the minds of modern men, as it is the difference that causes the deepest resentment and sense of injustice. I am not going to defend the social order that has caused this difference. It may be that in some better economic order there will be no extravagant wealth and no dire poverty, though the notions that obtain as to the difference an equalization of wealth would make are grossly exaggerated. The difference it would make, according to one of the greatest of our economic authorities, is a difference of three shillings a week. But that is not the point that concerns me at the moment. What I want to say is that this difference may easily be over-emphasized. A man may live in a palace or he may live in a tiny tenement, but the real stuff of life is the same in both cases. The deep needs of the soul are identical. Temptation, sorrow, sin and death are universal experiences, and therefore rich and poor alike need Christ and find what they want in him. Shepherds and wise men alike kneel at his feet.

The attempt has often been made to represent Christ as if he were a sort of class Christ, a partizan Christ; to quote him in support of this or the other economic or political system. Thus there are those who quote him in justification of the existing economic order, and who use his name as the warrant of privilege and inequality. There are others—and they represent the prevailing tendency of our day,—who would overturn the whole fabric of society from its foundations and who seek to justify their wild and frantic schemes by the authority of Jesus, whom they speak of as the "Carpenter-Revolutionist." Both sides are equally wrong, and are absolutely and utterly wrong. It is impossible to make Christ a sectional or partizan Christ. It is of no use trying to thrust the banner of the class war into his pierced hands. He did not come to establish a system, economic or otherwise. "Who made me," he said, "a judge or a divider over you?" He came to create a spirit, a spirit of love and of sacrificial and unselfish ministry. It is impossible to represent Christ as the friend and saviour of a CLASS of men alone. He is the friend and saviour of ALL. He died for all. Differences of condition make no difference to him. He loves all men, he gave himself for all men, and all men find in him the satisfaction of their souls.

All this I find suggested in the fact that the first worshipers of the infant Jesus

consisted of a group of humble shepherds and a group of mighty kings.

If I may add one other word on this point it is to say this: it is in Christ the antagonism between rich and poor is to disappear and die away. For it is sheer folly to ignore the fact that such an antagonism exists. It is, indeed, the most menacing fact in the social life of today. It will avail little to get rid of national wars if we only substitute for them the "class" war. Indeed, the class war can much more effectually ruin a nation than a national war. And the class war is being preached in our midst. There is amongst the poor a smouldering sense of injustice which might easily be fanned into fierce and devastating flame. Now I am not suggesting that changes in our economic system are not necessary. They are not only necessary, they are overdue. But even before those changes take place, rich and poor may come together in Christ. I am not surprised that the revolutionaries of Russia, with their doctrine of the class war, seek to stifle and suppress the Christian church and the Christian faith. For Christ has no use for hate. He has no room for violence. His remedy for the world's disquiet is love. And it is the only radical and complete remedy. Vastly more important than the need for changed conditions is the need for a changed spirit. And I see the coming of that changed spirit through the influence of Christ.

When men of different classes kneel together to worship the child, they are bound sooner or later to say, "Beloved, if God so loved us, we ought also to love one another!" Jesus is the great reconciler. The solution of all our schisms and antagonisms is to be found in him. "The rich and the poor meet together," says a word in the Old Testament, "the Lord is the maker of them all." But with the story of Bethlehem in our minds we can say something better and finer than that: "The rich and the poor meet together: Jesus is the lover and saviour of them all."

Learned and Simple.

Another suggestion I get as I look at these two groups of shepherds and wise men is this: Jesus meets the needs of learned and simple. Wise men and babes

Dr. J. D. Jones.

alike find in him the desire of their souls.

The shepherds were not only poor men, they were ignorant and uncultivated men. Had they been anything but illiterate and uncultivated men they would not have been shepherds. The wise men, on the other hand, represented the intelligence, the learning, the culture, the science of the ancient world. It was, indeed, as they pursued their scientific investigations that they saw the star which was the sign to them of the birth of the king of the Jews. But wise men and shepherds both kneeled in worship at the feet of the infant Christ.

Now the difference between ignorance and learning is one that cuts much deeper than the difference between poverty and wealth. The latter perhaps makes the greater show, for it appeals directly to the eye, but the former creates the greater gulf. Difference in financial resources results in a difference of external environment, but difference in culture makes a difference of mind and spirit. The rich man, in spite of his wealth, may be a vulgarian; his tastes may run in the same directions as those of the poorest and commonest in the land. But culture gives a man a different outlook, it gives him new standards, it sets him in a new world. The likes and dislikes of the simple and the learned are at opposite poles. What is one man's meat is another man's poison. Music, for example, that tickles the ears of the groundlings is often an offence to the artist,

while, on the other hand, music that is full of charm for the artist may bore the uncultivated person almost to tears. A picture which to the untrained person is a thing of beauty, to the cultivated eye may be an atrocity, while, on the other hand, a picture which to the highbrow is a masterpiece, to the ordinary man may appear just a daub. Culture really and radically alters taste and sets people in different worlds.

The shepherds and the wise men had scarcely anything in common, yet both found their lord in Jesus. And that sets forth an abiding truth about Jesus. He makes his appeal to learned and simple. The university man and the peasant who has only a nodding acquaintance with the three R's, can say of Jesus, "Thou, O Christ, art all I want, more than all in thee I find!"

Of course, Jesus appeals to the ordinary, simple, not particularly learned person. That was what was noticeable about his earthly ministry, the way it appealed to the humble people of Galilee. "The common people heard him gladly." The derelicts of the population helped to swell his congregation. There was that in Jesus' speech that found a response in the hearts of the unlettered and unsophisticated folk. The Gospels make it plain that Jesus met with a far warmer and heartier reception at the hands of plain people than he did at the hands of those who may be called the representatives of culture. The scribes and the priests were for the most part hostile to him. He himself confessed that God hid things from the wise and prudent, and revealed them unto babes. Though we must not forget that Jesus won his converts not simply from the ranks of the unlearned, but that a celebrated rabbi like Nicodemus and an honorable councilor like Joseph gave him their allegiance and their love.

About the appeal of Jesus to the common people in these days of ours there is no doubt, but the suggestion is often made that the men of learning, and especially the scientists, have turned their backs upon him. Our young folk have got a sort of vague impression that the great scientists have for the most part discarded faith. Now I do not want to disguise the fact that there is something in culture that tends to make the human mind more critical, and I do not want to close my eyes to the other fact, that a great many men of science—especially of the last generation,—were either materialists or agnostics. I think that may be accounted for. Men who are wholly immersed and engrossed in the study of the mechanical universe may easily lose all sense of the spiritual. But about the reason for the prevalence of agnosticism and materialism I am not concerned at the moment. The point I want to make is just this,—when we imagine that all the great intellects of our time have turned their backs upon Christ we are completely mistaken. If it were true, it would be a portent full of dread for us, for I do not think any religion could long hold its ground which did not command the intelligence of men. But as a matter of fact, these wise men of the first Christmas have always had their descendants. The giants of the mind still gather round the feet of Jesus in lowly worship.

Just think of some of those who, within the limits of our own time, could be seen worshiping there!

I think of the great leaders of our nation, and I see in the kneeling throng Mr. Gladstone that gigantic man, and John Bright, and Lord Salisbury. I think of great poets, and I see Tennyson and Robert Browning. I think of our great doctors, and I see Sir James Paget and Sir Andrew Clark. I think of our scientists, strictly so called, Michael Faraday, who has perhaps more important discoveries to his credit than any modern scientist, who found his chief delight in teaching a Sunday school class of ragged lads; Sir James Simpson, the discoverer of chloroform, who when asked what he counted to be his greatest discovery, replied, "The greatest discovery I ever made was that I was a great sinner and Jesus was a great Saviour"; Sir Gabriel Stokes, one of the greatest mathematicians who ever lived; Lord Kelvin; G. J. Romanes, who wandered into agnosticism, but who found no peace till he came again and worshiped at the child's feet; and to the list I will add a friend of my own, Sir George Sims Woodhead, a pioneer in the science of bacteriology. This is what they wrote in a scientific journal about him when giving some brief account of his noble life: "Anyone who would understand Woodhead must appreciate that he was a

grand practising Christian, to whom the reality of Jesus was the central fact of existence."

No! The cultured and the learned of our land have not turned their backs upon Jesus. For they have their sorrows and sins as the rest of us, and only in him do they find their rest. The ordinary man needs him, and the man of intellect has not got beyond him. The shepherds and the wise men meet together at the cradle, and both offer their worship and love to the child.

Jew and Gentile.

One other suggestion I get as I look at these contrasted groups gathered to worship the little child. Jesus meets the needs of men of different nationalities and races.

The shepherds were Jews,—despised and outcast Jews perhaps, but still Jews, and sharing in all the prejudices of the Jewish race. It is impossible to say to what nationality the wise men belonged: probably they were either Persians or Arabians. But of these two things we may be absolutely sure, they were Gentiles and pagan. Yet both sets of people—Jews and Gentiles,—found what they wanted in Jesus, and worshiped him as lord and king.

Now, here again we come across one of those deep differences which divide and sunder men, viz., the difference of race and tongue. How deep this difference bites, and how difficult it is to overcome it or rise superior to it, we know to our bitter and tragic cost. For the difference is not simply an external one of tongue and color, though that is serious enough in itself: the difference extends to difference of character, difference of outlook, difference of ideal. The different nationalities have a difficulty in appreciating one another, in understanding one another. Sometimes they have a positive aversion to one another. There is such a thing as a national character, a national temperament, and between the temperament of one nation and another there may seem to be a desperate and almost hopeless incompatibility. And out of these national aversions and incompatibilities frictions and wars arise.

Now, with these deep divergencies existing between the nations you would scarcely expect to find them united in love and devotion to our Lord, and yet that marvel is true. The miracle of discovering Jewish shepherds and Gentile magi uniting in the worship of the little child is reproduced in the actual experience of today. The sense of nationalism was never more intense, but the love of Jesus overleaps all national boundaries. Men of every color and tongue are at his feet because all find their needs met in him.

The difference between the Western and the Eastern is vast and profound. They have a different outlook on life. They live in different thought worlds. Men who had eyes only for this difference said it was absurd to take the gospel of Jesus Christ to India or to China or to Japan. But Jesus is the mightiest force in India today, and in China he has accomplished regenerations which Confucius wholly failed to effect. In India and China multitudes have found in Jesus him for whom their souls were longing, and today they bow with us at the cradle to worship the child and to acknowledge him as king.

The difference between the European and the African is deeper still. It is not simply a difference of outlook, it is a difference of development. The African is simple, childlike, primitive, half savage. It seemed to many the height of folly to preach to the half savage African the religion that met the needs of the more highly developed European. But once again experience has shown that the heart of the African goes out to Jesus. In those dark places of the earth which were once so full of cruelty, Jesus has his worshiping and adoring souls. When Christmas Day comes they will be kneeling with us at the manger, saying, "Come, let us adore him, Christ the Lord!"

Jesus is the desire of all nations, and he is this because no matter what the tongue men speak, and no matter what the color of their skins, the raw, red stuff of human nature is everywhere the same. Whether in West or East, whether white or yellow or black, we have all the same sorrows to bear, the same trials to encounter, the same death to face, the same sins to be forgiven: and men everywhere find the comfort for their sorrows, their strength in temptation, their courage in face of death, and above all the forgiveness of their sins in Jesus.

Only he meets the need. But he does, and so still the wonder of the nativity is repeated, and men of every race and clime unite to worship him as Saviour and Lord.

The hope of world peace lies there. Jesus is the reconciler not simply between classes, but also between races. Just exactly as the antagonism between rich and poor is bound to disappear when they meet to worship Jesus together, so exactly the hatred and suspicion that divide nation from nation are bound to wither and perish when nations find themselves loving and worshiping the same Lord. It was no accident that the song of "Peace on earth" was heard on the night on which the little child was born, for into that world from which hates and enmities and strifes and wars have been for ever abolished, it is that little child who is to lead us. For he wins the love of men of all nations for himself, and then, having won their love for himself, he teaches them to love one another. And once there is "good will amongst men," "peace on earth" will follow. I see a prophecy of that glad day in the fact that Jewish shepherds and Gentile magi both knelt at the cradle of the infant Lord.

And what more shall I say? What but this: Shall we not kneel and worship too? Shall we not adore the love that sought us and died to save us? And shall we not think of those others who love him, separated from us by divisions of condition and culture and race, and for Jesus' sake put away all contempt, all scorn, all bitterness of heart, and clasp their hands in love? That will be to make a real Christmas for ourselves. Better still, it will mean a real Christmas for him!

THE LIVING, PRESENT CHRIST.*

Rev. Prof. W. Fearon Halliday.

Because I live ye shall live also. John 14. 19.

These are not the words of a mere man. These are words that you and I could never take on our lips. They mean that the Lord Jesus is here, or all this story of the Lord is false. Our Lord here contends that it is not only his historical appearance that is important, but specially his present life; that his present life is necessary at every moment for the life of those who name his name. Do we believe it?

Let me say for a moment to the ministers to whom I have been speaking this week: by no trick of psychology can a man's soul be saved; only by the living God. But I often think that we do not realize the wonder of our Lord Jesus as we might.

Notice how our Lord Jesus has been a power in history! We are all agreed on the fact that he turned the stream of the ages out of its channel. Though his message is really unpopular to the natural man, though the things that he stands for of unselfishness and good are so strange to the natural human heart,—ideals of humility, ideals of brotherhood, ideals which would overturn all the values upon which life is largely lived,—yet the fact is that Jesus Christ has so permeated the atmosphere of nations that are called Christian, yes, and to some extent nations that do not bear that designation, that there is a conscience in the very air when wrong is done, and men feel that they are up against something, and it is something which Jesus breathed into the life of the race. He has heightened our demand toward one another, and while we are often not willing to give what is right to our fellow man, we are quite willing to demand it, and sometimes to name his name in that demand. It is remarkable that Jesus Christ is named by nations, but why do they bear his name? The poor name his name when they cry for justice in their need. The rich name his name when they call for order. Amidst the untold horrors of the battlefield there is the Red Cross. Why a red cross? That is one of the most sardonic facts in modern life, that a cross that tells of him should be brought into the midst of our conflicts and horrors and hatreds. Why? Because unless men can bring his name in they cannot feel that they are under the shadow of right. They may be wrong, but his name, if they can only name it, seems to give them some kind of

* Northfield General Conference, 1925.

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justification. Do you not see that the inspirer of that spirit that calls from man to man for what is human, brotherly, right, heavenly, is Jesus?

Let us come to individual life! Let me ask each one of you to look back into your own life, into your own childhood! Think of the rules which were given you, of the precepts you were taught! Think of anything good that was in your early days,—and some of you thank God for your early atmosphere: who was the center of it? Jesus! Would you be here today were it not for Jesus? Why are hope and expectancy in our hearts tonight? It is because of Jesus. Why are we waiting for the heavens to break and for him to appear to our souls? Because unless he does we feel that we have missed life.

The whole stream of history, the whole stream of thought, the whole stream of modern custom and modern feeling, owe more to Jesus than to any other force. He is supreme, even though the modern world worships him so little. But the only conclusion that will help us is a conclusion that affects our personal life, and so let us consider that Jesus Christ is the life of the individual soul, that Jesus Christ is Saviour.

Nothing is more evident to the Christian than this, that his new life began with Jesus Christ. It cannot be accounted for, however, by the fact that Jesus Christ lived twenty centuries ago. The all-important thing is that Jesus Christ, who died for our sins, was raised again for our justification.

After Jesus Christ died his disciples were in distress and gloom, and they were scattered. They never saw the real meaning of his message, they never came out into real liberty of life, until he appeared to Simon and the others. He said to Thomas, "Reach hither thy hand," that he might put his finger into the print of the nails, and "be not faithless, but believing!" It all centers around that fact,—"The Lord is risen and hath appeared."

Was Pentecost simply a message that Christ had died? No, it was a message that the Christ who died had come again, and come to stay. "I will come again." That had a fulfilment at Pentecost.

History cannot explain how those men of average talent, those men who were despised in their own land, turned not only that land but the whole world upside down, save by this, that some great power was animating their lives, some great joy was filling them with joy. Something that made those men fearless and conquerors over the world was steadily with them. It was the Lord Jesus Christ, who died and rose again! When he rose again and came to them they realized that God had set his seal on all that Jesus had done. God had set his seal upon his dying for our sins.

Now, it is a great thing to realize that: but do we actually realize it? Why have we not the power today that the disciples had of old? Just because of this one thing: we do not believe that the Lord stands by us, we do not feel that there is one absolute thing in life, and that is Jesus, to whom we must relate everything. We do not see him in our fellows, we do not hear him calling us in the very needs of men and women around us. We do not realize that Jesus is the one explanation of life, the one thing to work for in life, the one solution of all our problems, the one creator of all our joys. We have not seen him, the altogether lovely and the king among ten thousand.

But when we see him, what happens? We see One whom we have wounded. We are in the presence of a love that passeth knowledge, but there are wounds in his hands and feet and side. We see One who by just what he is shows us what we are. We need no one to say, "You are selfish, you are a weakling." As one brilliant Indian said to me:

"When I read the life of Jesus I feel a rotter."

"Yes," I said, "that is what Jesus always shows us, just what we are."

He convinces us of sin because his love, and the wonder of his presence, and what he is and what he has done, come home to us. We cannot get away from him, for he who changes us changes us by his love, and it is a love that calls us, and in it there is a mercy from which we cannot and would not go, and we fall at his feet and say, "My Lord and my God, I am not worthy that thou shouldst come to me!" Until Jesus grips your heart, and causes you to realize that all life is different because you have seen his face, and your joy is full because he has laid his hand upon you, you

do not know what salvation really means. "I beseech you," says the apostle, "by the mercy of God." The mercy of God had looked down on him from above. It was Jesus, wounded by the sins and sorrows of people, that spoke: "Saul, Saul, why persecutest thou me?" Never, never could he leave the Lord. That experience may be as fresh, as real, as vivid today as it was then, because it is the eternal we are dealing with. It is the Lord Jesus, who is the same yesterday, today and forever, and because he lives we live also.

A Real Change.

I want you particularly to notice that when the Lord appears, not only does the sense of sin become a great fact to us, but the change of our whole attitude becomes a reality.

Being born again means a complete change of attitude, of heart, of mind, of will. This has happened millions of times. We are only talking tonight about what all who have passed through this experience know.

Let me give you an instance, that of John Donne, the English poet! His story is told by Isaac Walton.

His career in youth had been like that of Augustine. There was the same tumultuous youth, the same entanglement in youthful lusts, the same conflicts, the same final deliverance from them, and then the same passionate and personal grasp of the central truths of Christianity, linking itself with all that he had suffered and all that he had seen and all through which, by God's grace in Jesus Christ, he had victoriously struggled. John Donne did not think sin an illusion. It was not an illusion. He had helped to cast men and women down to the pit. He had been an adverse factor in society. He had been a canker to others and a misery to himself, and when he came to see Jesus Christ he became vividly conscious of it all. He felt an outcast. He was broken. He was helpless. But just at the moment of his helplessness the Lord Jesus himself took hold of him and lifted him up. He sings afterwards in a wonderful poem, "Wilt Thou Forgive?" addressing God:

Wilt thou forgive that sin, which I have won
Others to sin, and made my sin their door?
Wilt thou forgive that sin, which I did shun
A year or two, but wallowed in a score?
When thou hast done, thou hast not done;
For I have more.

That is what Jesus creates in us, the sense of the unfathomed depth of our demerit. But forgiveness came to John Donne, complete, full, assured, joyous, through the living, present Christ, and he sings again:

I have a sin of fear, that when I've spun
My last thread, I shall perish on the shore;
But swear by thyself, that at my death thy Son
Shall shine, as he shines now and heretofore:
And having done that, thou hast done;
I fear no more.

Only let one always be conscious of the presence of the Lord Jesus, says John Donne, and he does not fear anything. That is salvation.

Was that experience of forgiveness a reality? It was the greatest reality in life. Donne was changed to his finger-tips. He comes to his fellows as a different man. He seeks to put right what he had put wrong. He becomes a fountain of blessing, instead of a curse. And John Donne is but a type, he is but one amongst millions. Please God, he is sitting here! If Jesus is not in our hearts we have not found the secret of happiness, though our sins may have been different. All sin is a wound to God.

Constant Dependence.

The next thing that I want you to notice, and it is vitally important, is that the present, living Christ is necessary to uphold our life from day to day.

It is no good coming here and thinking that we can be saved, and we can go out and will be all right, that we can find the Saviour, and if we walk with him it is all right; that if he abides in us it is all right. Salvation means being IN HIM. Anyone who has ever known him would not be outside of his fellowship. But after all, forgiveness is but a step, and the man or woman who stands forgiven is still, in a sense, what he or she was. Granted, their will is changed, and a great change may have taken place. It is possible that if the man was a drunkard he may have ceased to love to drink: but still he may not, he may have to battle with the temptation. He may have broken nerves, or the sin of temper may be one that he has had to fight.

He may have a thorn in his flesh. He can never, never be right apart from an utter, constant dependence upon Jesus.

My own belief is just that: none of us can ever be right apart from a constant dependence upon Jesus, and sometimes people who have something to struggle against will in the end thank God because he kept them realizing their need and his grace. Do not think that it is only a blessing if you get rid of all difficulty! It might be a curse. The one thing that is quite certain is that the man or woman who is beset with temptation needs in that moment of temptation a power greater than the thing that tempts. He needs to have a greater love for the thing that saves than for the thing that damns. Which means that unless the Lord Jesus comes and occupies one's affection and life power and interest, there is no salvation from the things that would pull us down in the hour of our difficulty.

Do you tell me that you are saved by thinking that Jesus lived twenty centuries ago, or even died twenty centuries ago? It would not be enough. I want to know that the Lord Jesus, whose heart was always open to his disciples, and whose heart was always stricken by their wrong, and who loved them with a deathless love and would not let them go, is standing by me and will not let me go. That is what each one of us must feel. He must be LIVING, or no living power can come into my life to help me from wrong. That is a fact. We are all in the same need. Our need is himself.

I am firmly convinced that if we were but vividly conscious of the Lord, the evil humors of our nature would dissolve, our whole being would change, our joy would be full, and we would be very, very human. We would find the hearts of people in all kinds of ways. We would love our fellows, we would love the broken, we would love the outcast, we would be rid of our contempts, our selfishness, our littlenesses. Love would take our hearts into its power, and we would hate hate that hinders loving. There is no spot to which we could go in which we would not find heaven, even though it seemed to be like hell, because with us would be the One who went right down into the depths of human life and brought joy to the broken, and salvation to the lost, and love to those whose hearts were vacant.

Is that a mirage, or is it a fact? If it is a dream of people who meet in conferences, let us ask what the world would be like without this dream! What is the meaning of life without Jesus? What would be the meaning of life if left to the passions that create wars, if left to the selfishness that struggles for mere money and dross, if left to the dust and the grave and the pit? Blessed mirage, this, that lifts our eyes to something higher and greets our hearts with something better! When the apostle realized that this was the great, blessed fact of life, he said, "In him and through him are all things."

The present, living Jesus is the hope of our life, and the hope of our life as we live it with one another. There was, perhaps, a note lacking in the past. I have often heard it said that when the angels of God went to heaven their joy would be to gaze upon the face of Christ. The note that was lacking was this, that we must see the face of Christ HERE, and we can never see it unless we love our fellows here.

What is your ultimate hope in life? If those whom you have loved and those whom you love now were to leave you, if they were to go to some part of this universe into which you would never go, would there be any heaven for you? Here is a note I want to emphasize. How far is my heaven bound up with the heaven of those I love? Can it be heaven to me when they are outside? Who put that question into our hearts? Jesus. That is why he yearned over Jerusalem, that is why he hung upon the cross. There was no eternal glory for him apart from the joy of those he loved. Very well, I go to him and I say, "Lord, no wealth of heaven, no wonder there, can fully satisfy my heart unless those I love here I continue to love in the world to come." This is something that is going to get us down to reality. I am going to say this: none of us love properly unless we have seen the face of the living Jesus. What does Christ do? He comes into our homes, and instead of the husband and wife being married (as it were) "until death us do part," he says, "Your love is eternal: you never die, for death is dead." Instead of friends being

friends for a short while only on the road of life, he says, "Your friendship is in me: strengthen one another's hands, and me." He will never let us look into a human face without a sense of eternity, without a sense that that soul is of absolute worth to God, and so he brings our love up into a higher sphere, and all the wondrous beauty of it breaks upon us.

Jesus brings beauty into our homes because he brings the glory of heaven into our hearts. This has another result, that we cannot think of wife or children or friends as we would think of them unless the Lord Jesus is present, and when death and change come to break up these things, apparently, we still go to him and we meet together there, for the dead are not dead: they live because he lives, loving us still, longing for us still, waiting for us still. The tie is not broken. None of your funeral marches,—they are pagan, they are not Christian! There is nothing good that you and I have ever had, no light of heaven that has ever come to us from the human faces that we love, that were not from him.

That is what Jesus does, and that is what salvation means. It means a new attitude to husband or to wife; it means a new attitude to every one in our homes; it means a new kind of friendship; it means a new attitude to the man who deals with us over the counter in business; it means a new attitude to the poor wretch that passes down the street; it means a transfiguration of character. "Because I live ye shall live also."

Jesus is the revelation of the Father. Some people have severed Jesus from the Father. They love Jesus, but they fear the Father. "He that hath seen me," says Jesus, "hath seen the Father." If Jesus had not come, you and I might name the name of God, but we would look into the sky with conjectures of no end, for there is no end to the universe of God, neither is there a beginning. We might think of the eternal years, and our life is but a breath. Why, we are atoms in immensity, and weighed against immensity we are nothing. But we can say, with the Russian poet, "Yet are we something fashioned by thy hand." Yet again we can say, "We are children whose hearts have been made to cry out to thee." But our voices would go out where? To God who is everywhere, especially nowhere. Our human need and our human capacity demand that it shall be "a face like this face" that we shall see, and a voice that speaks to us in human tones that shall tell to us the story of eternity. And that is why God sent his own beloved Son, that whosoever believeth in him might not perish but have everlasting life.

When I see Jesus and hear him say, "My Father and your Father," I know that the heart of all things is love and the end of all things is peace. "Father!" That word is deep. We can open our hearts to our Father. He knoweth our frame and remembereth that we are dust, and though we are but little children, yet can we trust love that is so measureless and strength that is so great.

WHAT WILL YOU DO WITH JESUS?*

Rev. George A. Buttrick.

In this morning hour we have endeavored to keep in mind the central theme of the conference, which is, The Living Christ. Two mornings ago we discussed together the purpose of Jesus as expressed in the words, "For their sakes I sanctify myself"; yesterday morning we discussed the declaration of the central life purpose of his leading disciple, the words of Paul in which he said, "For to me to live is Christ." The sequence of our three studies will become evident when I tell you that this morning I want to speak to you on the question which Pilate asked, and which we must ask: "What shall I do then with Jesus, which is called Christ?"

Pilate flung the question, half fearing, half contemptuous, at the mob which surged about his palace gates: "What shall I do then with Jesus, which is called Christ?"

Jesus was plainly guiltless of any treasonous intent. He was a poor peasant from Galilee, prating about truth, and Pilate believed him to be innocent and would have set him free. "What is truth?"

*Northfield Young Women's Conference, 1925. Mr. Buttrick is a Presbyterian pastor in Buffalo, N. Y.

he sneered. But the mood of the crowd was ugly, and to cross that mood might be at the risk of his own proud office. What, then, was Pilate to do?

There was a custom that a prisoner should be released unto the Jews on the day of the feast. That was a sop which the conqueror threw annually to the conquered. There was at that time in captivity a notable prisoner, called Barabbas. Pilate would release Jesus unto them, or, to make a semblance of a choice, he would present the alternative: he would make it Jesus or Barabbas. "Which shall it be?"

"Barabbas!" cried the crowd. "Barabbas is our man. We want Barabbas."

"What shall I do then with Jesus, which is called Christ?"

"Let him be crucified!"

And crucified he was.

Pilate might go through the mockery of washing his hands in a basin of water, declaring his own innocence, as if a theatrical display with a pail of water could ever cleanse a man's conscience. But it mattered little in any case. Jesus was a peasant from up in Galilee, and an odd life or two in the eyes of Rome did not matter.

How was Pilate to know that only eighty years after this event, if a somewhat reliable tradition can be trusted, another Roman governor would write to his imperial master in desperation as follows: "What in the world am I to do? People are deserting our temples and are gathering in local conventicles to worship somebody whom it was always supposed had a name of infamy, one Christus, who was put to an ignominious death years ago."

How was Pilate to know that within four hundred years of the event an emperor in Rome itself would call himself Christian, after that Galilean carpenter?

By some strange quirk of history this question of Pilate's has come hurtling down the years. In every life the thrones are set, and the books are opened, and the verdict is given, and you and I are the judge. What shall we do then with Jesus, who is called Christ? Like Pilate, we have Jesus on our hands, and like Pilate, we do not know what to do with him. We do not wish to kill him: but if he is to make havoc in our comfortable lives, why, it may be necessary to kill him!

American business has Jesus on its hands. American politics has Jesus on its hands. The American Legion has Jesus on its hands. The National Security League, and the labor unions, and the capitalistic associations, and the Christian church,—all have Jesus on their hands. Usually they do not admit it, and Jesus himself, as of old, opens not his mouth. At such times as the issue cannot be evaded we hurry him out of sight as quickly as possible to the slopes of some new Calvary. But he reappears. He is the world's perennial problem. What shall we do then with Jesus, who is called Christ?

The Unavoidable Christ.

Some one has called him the unavoidable Christ. He seems to have the faculty said to be possessed by that famous portrait of him in the city of Antwerp, that wherever the beholder may stand the eyes of the portrait are fixed upon him. If he should move, the eyes within that picture seem to move. He follows the beholder.

He wrote no book. So far as we know, he wrote nothing save on that one occasion when he stooped and wrote upon the sand, "Let him who is without sin cast the first stone!" He painted no picture, led no army, framed no philosophy, sang no song to echo down the years. There was small need that he should. Instead of that, Jesus so interwove himself with the pattern of human experience that wherever we turn we find him there.

The drama cannot escape him. Such plays as "The Servant in the House," "The Passing of the Third Floor Back," and within the last two or three years Channing Pollock's "The Fool," all go to prove that the drama cannot escape Jesus Christ.

John Stuart Mill, who on his own confession was a skeptic, was constrained to admit that he could think of no better translation of virtue out of the abstract into the concrete than that we should always so act as to please Jesus. And Renan, who boasted his unbelief, reached this conclusion in a book which, as some of you know, was widely heralded as the bomb which would blow the Christian religion to atoms: "Whatever else be taken from us, Jesus is left." Somehow or other, Jesus always is left.

Fiction returns to him again and again, like a moth to a flame, a flame that purifies and does not scorch. I do not know if you have read that dream of the Russian novelist Turgenev, a wonderful dream in which he tells us that he saw himself within a Russian church, the sacred candles gleaming red, the people standing, as is the wont in the churches of that land. He beheld there a sea of faces rising and falling like the waves of an ocean. And as he stood there worshipping, he knew instinctively that One had come into the church and was standing immediately behind him. Instinctively he knew that One was Jesus. From feelings of emotion, from a half-fear, he dared not to turn, until finally his curiosity mastered him and he turned, and he looked into the face of Christ. And said he, "A face like all men's faces, such an ordinary, ordinary face! Can this be Christ?" But as he woke from that dream and began to ponder it, he knew that the face of Jesus must be just such a face, a face like all men's faces.

Can you think, for instance, of the mystery of motherhood without thinking of one mother whose babe was born in Bethlehem? Can you think of temptation without harking back to a desert where one man was tempted for forty days and forty nights? Can you think of martyrdom without seeing a cross set up on a hill? Can you throw a penny to a beggar without having at the back of your mind the words of one who said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me"? A face like all men's faces! There Jesus is inevitably woven into the fabric of human experience, so that we cannot escape him.

What then shall we do with Jesus, who is called Christ? This is the ultimate question. All the other questions that you have been asking in this conference are really answered as you answer this question. We often speak about the considerations which alienate us from a truly religious life. Sometimes it is higher criticism which is the stumbling block. Sometimes it is the doctrine of the Trinity, sometimes it is the person of Jesus, sometimes the divisions in the church, sometimes the compromises and the unworthiness of professing Christians. All these we cite as preventing our allegiance. But we all of us know that if Jesus were to walk into this room this minute, all these questions about the worthiness of professing Christians and the divisions in the church, all the subtleties of the doctrine of the Trinity, would simply fade away into utter insignificance, and the one question remaining for you and for me to answer would be this, whether we love Jesus enough to follow him. Just that!

It is possible to believe in all the creeds and yet not love the Lord Christ. It is possible to believe in the resurrection of the body and still be dead in soul toward Jesus. But there is no other question than this, the absolute and ultimate question in which all other questions are answered,—What then shall I do with Jesus?

There was a day in the history of the Christian church when men and women were willing to be lit like torches in the garden of the Emperor Nero in Rome. For what? For a system of belief, do you think, or for a code of righteous principles? Oh, I think not! I doubt very much sometimes if those Christians of the early church knew enough theology to pass an elementary Sunday school examination. Perhaps they did: I do not know. Certainly they had no elaborated doctrine of the Trinity. Oh, do not mistake me! They had that doctrine: it was instinctive. God came to them down three roads. They saw him outside of themselves, the transcendent Creator of all that is. They felt him within themselves as a Holy Spirit, directing and guiding their lives. They saw him in Jesus incarnate. And as God came to them in these three ways, in each of the ways he was veritably Godlike: and it was the stuff of their experience that forced the doctrine on them in so far as they had it. But they had no intricate scheme of theology. Why then did they die? They died because they would rather die than break faith with a Friend.

Theology may be transformed, creeds may change, the church may dissolve and be reborn, but one question will not be removed. It is a question which only secondarily concerns creeds and churches. Primarily it concerns a Man whose face is like all men's faces, and whose eyes follow us.

We none of us have any doubt as to the central root of the matter for which Jesus stands. We know that he stands for prayer, for communion with God. We know that he stands for passionate purity in word and thought and deed. We know that he stands for truth, whatever happens to us, truth though all our pet theories are blown to the winds, truth though the heavens fall, truth though the stream of our life is turned back and made to run in an absolutely opposite direction, truth whatever happens. We know that he stands for love, even though love should make us climb the slopes of some new Golgotha. We have no doubt about the central matter for which Jesus stands, and the mercy is that we cannot be rid of him.

What then shall we do with Jesus, who is called Christ?

Four Answers.

It seems to me that we may give one of four answers to that question.

The first of them is this: We may reject him.

I do not mean that we would reject him in so many words, deliberately, confessedly, but I mean that our rejection, if not in speech, may be in conduct. The mob outside the hall of Pilate cried, "Crucify him! Crucify him!" That is not our manner today, but in the more unmistakable language of our conduct we may make plain the refusal. Tomorrow, for instance, we may be stirred by the most holy promptings, challenged by some high demand of conscience, softened by some beckoning of compassion, and tomorrow, without speaking a word, we may yet do the thing that is unspeakable, and reject Christ and choose Barabbas.

Some of you know that striking legend, "Quo Vadis," which tells how Peter fled from Rome. Fierce persecution had fallen on Christians in that city, and Peter's nature was not stern enough to abide the consequences; and as he fled from Rome, he met a Figure hurrying across the campagna toward the terror-filled city; and the poem runs:

Lo, on the darkness broke a wandering ray:
A vision flashed along the Appian Way!
Divinely on the pagan night it shone,
A mournful face, a figure hurrying on:

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Though haggard and disheveled, frail and worn,
A king of David's lineage, crowned with thorn.
"Lord, whither farest?" Peter wondering cried.
"To Rome," said Christ, "to be re-crucified."

Oh, yes: by our treachery, by inward cowardice that none may know save ourselves, by the silent truce we make with sin, by a hard, ingrained selfishness, we may reject him even now, though we would never do it in words, and send him to some new cross!

But a likelier answer in this day is not the answer of rejection; it is the answer of indifference.

If you think of it, indifference is worse than rejection. It is more cruel, and it is harder to bear. If a man is purposely hostile to Jesus, if he confessedly meets him with every weapon, then the very fierceness of the rebuttal is some token of respect. But indifference is not a token of respect at all: it is the measure of contempt. It is better that we make a blunt refusal of Jesus than be unaware of his presence.

You have seen the picture, or a reproduction of the picture, which shows Jesus bound with thongs to a marble block in the midst of a city square. Nobody saw him except the nurse, who gave a timid half glance in his direction. The lady of fashion passed on to her pleasures. The soldier marched on to his wars. The scientist critically examined his test tube as he walked. The business man, deeply absorbed in the last transaction, was too busy to notice. The newsboy dashed down

the street with shrill cries of the latest scandal or disaster. The preacher, with head erect, did not notice the One that he professed to serve. And on the marble block the words are written: "Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow!"

We may ignore Jesus, we may be indifferent to Jesus, though that indifference is more cruel than to reject.

I have lived for myself, I have thought for myself,
For myself and none beside,
Just as if Jesus had never lived,
As if he had never died.

There is a third answer that we can give. Instead of making him an enemy, instead of ignoring him, we may be content to admire him.

This, I imagine, is possibly the favorite attitude in our day. There are magazines and periodicals and newspapers which are constantly paying their deep respects to Jesus in the editorial columns, and just as consistently printing material in other portions of the edition which would make Jesus blush for very shame. And they justify this attitude on the ground that they are printing only what people want. Of course if we are to do what people want, we would be justified in slitting a man's throat or selling him poison if he wants it. But we need not be too critical of the newspaper, because, I imagine, it is a policy with us many times to pay our deep respects to Jesus in the editorial columns of our life, as our policy before the world, and then in the other, remoter portions of the newspaper of our character print material that would make him ashamed.

And when I think of the way in which we call Jesus "Lord, Lord," and do not the things that he says, I am always reminded of that terrible retort which Thomas Carlyle in his uncouth honesty made to a lady who asked him in glib fashion if he did not believe that were Jesus to return to earth we would welcome him most heartily. Carlyle answered grimly:

"No, madam, I don't! I believe that if Jesus came fashionably dressed and preaching doctrines palatable to the higher orders, I might have the honor of receiving from you your personal card with the words written on it, 'To meet our Saviour.' But," said he, "if Jesus came denouncing the Pharisees and associating with the lower orders, as he did in the days of his flesh, you, madam, would treat him very much as the Jews did, and would cry: 'Take the man out and hang him!'"

I wonder sometimes how much our admiration means.

But there is the other answer. Ultimately it is the answer that we all must give, because the mercy is that we cannot finally stray beyond the range of the eyes of Jesus. Some day we must come to terms with him and make him prophet, priest and king.

Prophet, speaking to us of what our life may become.

"All I could never be,
All men ignored in me,
That was I worth to God,"

Browning makes one of his characters say. Jesus can be our prophet, can come to us again wearing our human flesh as though it had been a royal robe, declaring to us, "Your life can become as my life."

He can be our priest, not as a priest in the modern sense of the word, but as a priest in the ancient sense of the word, the intermediary between God and man, the one who lifted aloft the sins of the people before the eyes of God and prayed for their forgiveness. He may be unto us a living priest. Oh, we need that!

Someone asked old Dr. Johnson how he knew that he was guilty of sin, and tried before the old doctor to evaporate sin, to make it a mere trifle. "How do we know that we have sinned?"

Said the old doctor, almost shaking in his inward sense of wretchedness: "Oh, a man knows it, madam, a man knows it!"

We do know it. I know it. I am sure that if we are honest with ourselves we all know it. And we need one who is a priest.

Bronson Alcott, in that drawing room where a polite society had discussed and dismissed religion, rushed to the door finally and cried:

"Oh, but I need a religion with a Redeemer in it!"

We need someone who is our priest.

And we need someone who is our king, a friend without flaw or blemish, to lead

us out into some wider and more perfect service. We may take Jesus and enthrone him as prophet, priest and king.

THE GOSPEL ACCORDING TO YOU.

I have been trying to talk to you for three mornings about Jesus. I have nothing else to talk about. Jesus is a minister's gospel, his burden, his joy, his passion, his duty. There is no other gospel save Jesus, and there is no other question save only this question: What then shall I do with Jesus, who is called Christ?

Will you let me say this last word to you? God sent you into the world that there might be the gospel of Christ according to YOU. Are you aware of the fact that if your thumb print were set on wax it would be unlike any other in the world, unlike any that has been, unlike any that will be? That is true even of your thumb print: it is also true of your life. When God created you, God broke the mould. There never was another you, there never will be, there is not now. Each girl listening to me is a distinct and separate and individual personality in the eyes of God. God made you after that fashion that there might be a gospel according to you. Three sisters draw their life from the same hereditary sources, but the hereditary units in each of them are differently combined, so that each sister has a distinct and separate personality. If your gospel is lacking, there is one personality-reed in the organ of life that is mute, and the harmony is spoiled. The Gospel according to you: not according to what you may say, primarily, but according to what you are and may be!

The gospel written on parchment may confuse, but a gospel written in you will be so legible that any little child can read it. A gospel written on parchment may not convince, but a gospel written in you will baffle the controversy in the church and lay the truth upon the mind of the world. A gospel written on parchment may decay. If it is written on sand, the tide sweeps in. If it is written in ink, the ink fades. If it is written on stone and cut into it, the stone ultimately crumbles. But if it is written in you, it abides, because it is life, and life never disappears.

Most of you in the providence of God will become mothers. Your children may not be saved by the gospel according to Saint John, but they may be saved by the gospel according to you. In American business today this troubled world of labor may not be saved by the gospel according to Saint Luke, but it may be saved by the gospel according to some business man. Some friend of yours may not be won over to Jesus by the gospel according to Mark, but may be won by some gesture, some accent, some look, some knowledge that would never have come into the world apart from you. What then will you do with Jesus, who is called Christ?

As I go away for my vacation, if I could feel that when I return to my work in the church in the fall I could have just one dozen girls like any dozen of you helping in the work of that church, I would go away a tremendously happy man. Oh, do not be impatient with the church! The community of the Christ-filled, or the would-be Christ-filled, will always be a necessity; and if you swept away the church today you would have to build it again ultimately, and you would have to build it of the same human stuff. The new church, a really Christian church, will not await the disappearance of the present church: there will be a new church wrought out of the old church. And if only we ministers could have a dozen girls like you, we could turn our cities upside down, provided you worked with the intent to write the new gospel of Jesus Christ ACCORDING TO YOU. What then will YOU do with Jesus, who is called Christ?

Little Girl—"It's no use telling me Santa Claus won't come, or that the angels will write down in their books if I am naughty, Mama."

Mother—"Why, what is the matter now?"

Little Girl—"Well, I might as well tell you, they think up in heaven I am dead."

Mother—"You surprise me! What do you mean?"

Little Girl—"Well, I have not said my prayers for over two weeks."

The missionaries in our station once took up one of the Bible courses printed in the RECORD, meeting every Sunday afternoon for about six months. It was very profitable and inspiring.—Frank E. Field, Tsining, China.

HE THAT OVERCOMETH.*

Rev. Melvin E. Trotter.

I want to talk this morning from Mark 10. 32-40.

Mark's Gospel is the shortest of the four Gospels.

You will find that many things about Christ are missing from Mark's Gospel. Never once in Mark is Jesus called Lord: here he is the servant. You say you find two such places in your Authorized version, but your Revised version leaves them out. In Matthew our Lord is set forth as king, in Luke he is the Son of man, in John he is the Son of God,—deity.

After the rich young ruler had come to Jesus (Mark 10. 17-22), John tells us of the raising of Lazarus (John 11): after which the Sanhedrin met, and determined to kill Christ. So he departed for a city called Ephraim, 20 miles north of Jerusalem, and remained there until his passion drew nigh. Then he returned to face his death. His hour is come now to go to the cross.

The manner of his going is most wonderful. Usually he walked WITH them, but here he is going BEFORE them. We wonder why, and that is just what they did. "They were amazed." It was so unusual. The attitude of Jesus was so different from what it had ever been before. They were filled with wonder, and "as they followed they were afraid." You see it all in these verses. Not only the wonder of the disciples, but here you see the crowd that followed was afraid, but they kept on following.

When you look at Jesus going up to Jerusalem here, you see the obedient Christ. He had said, "Did you not know that I must be about my Father's business?" "I must work the works of him that sent me while it is day: the night cometh, when no man can work." One of the things about our Lord's life was that he came not to do his own will. Listen: "In the volume of the book it is written of me: I come to do thy will, O my God!" That is the obedient Christ, and here he is going on before his disciples to Jerusalem.

How heroic he must be! It took a lot of courage to march to his own death. We are always comparing our soldier boys. I was twenty months with them, and I found that every soldier that went into the war had a reasonable belief that he would come out of it alive. They always had a chance. But the Lord Jesus Christ had no chance whatever. He knows where he is going, and there is no possible chance of escape. He is not taking a chance. He is marching up to certain death, because it is written in the volume of the Book, "I am come to do thy will."

How eager he is, going before them! He is not frightened. Listen to Luke 12. 50: "I have a baptism to be baptized with, and how am I straitened till it be accomplished!" Just eager. Not afraid.

Why did he die? "God so loved the world that he gave his only begotten Son." You notice it was the gift of God. The wages of sin is death (Romans 6. 23), but the gift of God is that "God gave his only begotten Son." God commendeth his love toward us in that while we were yet sinners —what happened? Christ died for us. That is the love of God.

Did you ever try to spend a whole day with Jesus? I am almost afraid to tell you what I do, but you know I am busy, and I hardly ever go to prayer that the telephone does not ring. The devil will see to it that you do not pray if he can help it. So I leave my friends and go all alone sometimes to spend the day with God and my Bible. He just amazes you all day long. You wonder why you did not see this and that in the Bible before, and you laugh and cry in your fellowship with God. Try it some time! Take time to be holy! The world rushes on, and you rush with it, and you cannot stop.

The multitude that followed the disciples in amazement were afraid. How contradictory this sounds! They were afraid, but they followed. Boy! I like that. Maybe you don't like it, but listen to me: they were afraid, but they followed. How many times I have done that: scared to death, and yet I daren't go back! Haven't you gone on following Jesus when you were

* Northfield General Conference, 1925.

so afraid you did not know what in the world to do, and you did not know whether you were going to step into a precipice a mile and a half deep, but you kept on following? You don't know where Jesus is going, but you are going along. I do not care where he leads me, I will follow.

David had that experience. He said, "What time I am afraid I will trust the Lord."

What was it kept them following Jesus? I wonder if it was not himself. It was not his influence: he did not have any. It was not fame. A general gets on a horse and stays off on the hill where there are no bullets and there is nothing going on. But the Lord Jesus, the captain of our salvation, is right down with the men. He is right there with me.

"Perfect love casteth out fear." They saw him, and saw the love in him, and they followed.

Now Jesus falls back to the Twelve. He tells them again that he is going to go to Jerusalem to suffer many things and be put to death. He says to them: "The Son of man shall be delivered unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles, and they shall mock him, scourge him, spit upon him, kill him: and the third day he shall rise again."

Now look at the next word: it will surprise you! James and John said, "We want to sit with you, in your glory, one on your right hand and one on your left hand." He had told them the story about his passion. Not one of them drew back. They went on following him.

That is what he is saying to us today. After awhile the throne, but right now it is misunderstandings and tribulations and sacrifices and the cross. "Take up your cross and follow me!" If you want to reign with him you have got to suffer with him. "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed." Are you going to draw back? Are you willing to go back into the world where he is to be delivered up? Have you any idea that the world loves Jesus Christ today a bit better than they ever did?

I want to take time now to look at these sons of Zebedee.

The sons of Zebedee, James and John, wanted to be on the throne with him. Luke 18. 34 is a good verse here. "And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said." I cannot think of anything else to say about these boys than just that. They understood none of these things, the same were hid from them, neither knew they the things that were spoken. It seems to be the only reason they asked for a favor like that at that time. Either they did not understand, or else the raising of Lazarus had had a wonderful effect on them. I wonder if they did not feel that he would go up to Jerusalem and perform another miracle like he did at Lazarus' grave? And they wanted to be there. They wanted to be first. That is about the size of it.

Their mother, while she was a very ambitious mother for her boys, and no doubt was selfish, yet she had great faith. She believed in Jesus and in his unlimited power, she believed that he was the Christ.

That is a strange request, and it may be foolish, but there is faith behind it. Maybe it was mistaken faith, but it was magnificent! It did not make any difference if he did say he was going up to Jerusalem to die.

It was a large request for them to make. They were trying to steal a march on Philip, perhaps. They said, "We are going to be one on the right hand and the other on the left hand of Jesus." Of course, that is presumptuous. The hateful part of it is that they are asking Jesus to become a tool for their ambitions and their vanity and their sin. How many times you have prayed like that! "O God, help me to put it over! I want to show that crowd." And you ask God to be a partaker of your evil deeds, you ask God to put over something that is to embarrass others.

What a hard thing it is for some people to learn that other people are just as dear to Jesus as they are!

Jesus' reply to these boys was gentle. There may be a little rebuke in it. He sees something in their request that you and I do not see. I wonder if he saw something besides presumption and selfishness, something that pleased him. You have got to

admit that it was superb faith. They believed that Jesus deserved the kingdom. They believed he was going to have it. That always pleased Jesus.

The chief priests had rejected Jesus. These disciples knew that also, and you see their love in this experience. "Why are you going up to die? Well, supposing you do, we are going along!" I know exactly how they felt. I am not going to do anything that will cost me five minutes of the presence of Jesus. Do you ever feel that way?

See their ignorance in prayer! "Ye know not what ye ask." Many times Jesus must have to say that to you and me. The throne means trouble. In praying for a throne you are looking for trouble. First was a bitter cross. We ought to be careful how we ask for big things. You had better be awfully careful how you envy a fellow that is in the limelight. You don't know anything about trouble until you get up there. You pray, "O God, make me great!" You had better cry, "O God, keep me humble!" I tell you, it is an awful place to be, up there. Sometimes people throw stones at you, and sometimes they hit you: it is wonderful how straight they can throw. Be careful how you ask for big things!

Listen again to what Jesus said: "Can ye drink of the cup that I drink of, or be baptized with the baptism that I am baptized with?" The cup is the inward agony and the baptism is the outward physical suffering. It is the price you pay: you suffer with him and you will reign with him. They that suffer with him will be glorified with him. Baptized with his baptism means to suffer for righteousness' sake, to bear the scorn with him, to face the world's awful hostility.

Jesus Christ felt the agony for human sin. "O Jerusalem, Jerusalem, how often would I have gathered thee!" "Should I not have compassion on that great city Nineveh, in which are more than six score thousand people that do not know their right hand from their left?" Listen to Paul: "And when he saw the city wholly given over to idolatry, his spirit burned within him." Do you ever feel the agony of the world?

A few months ago I was in Damascus, and I wanted to see Damascus by night-time. I started out with a guide, but could not continue. I only got a little way, and I saw the sin and suffering, and went back and prayed a couple of hours. There was a minaret near my window, where they were calling men to prayer in the midst of some of the most awful sin I have ever looked upon.

I tell you that if you are going to follow Christ you have got to take up your cross and follow him. Ask any minister of the gospel that is true to his ministry if that is not so! The condition of sharing the throne with Christ is just that kind of suffering. The suffering and the agony are the price of glory, the price of the throne.

Now let me read from the 12th chapter of Acts, the first and second verses: "Now about that time Herod the king put forth his hands to afflict certain of the church. And he killed James the brother of John with the sword." Turn to the first chapter of Revelation. Where do we find John? In Patmos, banished.

"Are you able to drink the cup?"

"I am," says James.

"Are you able to be baptized with the baptism?"

"I am," says John, and he is in Patmos, in exile.

I am going to leave it to you to criticize these fellows. James' and John's love and loyalty to Jesus brought them to death and to exile. Would that God would baptize me with such a love and give me grace to follow in their train! Would you like to do it? Are you willing to go as far as they did? Are you able? Peter followed afar off and denied the Lord. Yes, but he came back again: and you can come back.

These men asked for a throne, instead of the cup and baptism. We sometimes get what we never asked for. You never asked for that sorrow. You thought you would die if it hit you. But you never know the Saviour as a keeper until you are tempted. You never know him as a healer until you are sick. You never know him as a comforter until there is no one else to comfort you. You never know him as a companion until your father and mother forsake you.

What is your life? Is it preparing a way to a throne? Are you willing to drink of this cup and to be baptized with this

baptism? All right: that is a sure way, because the sufferers are going to be the reigners. If you are going to fellowship with his suffering, you will fellowship with his glory. Peter, James and John were with him in his glory. They saw him in his agony. James was beheaded. John was banished. Peter was beheaded.

They are all there in the glory with him now. Now they know. That is a sure way to the crown,—faithfulness unto death!

KEEPING THE RADIANCE IN LIFE.*

Rev. James Gordon Gilkey.

A radio listener in western New York recently sent me this suggestion:

"I wish you would write a sermon for those of us who are in danger of being utterly swamped by the endless details of mere existence. It is easy enough to keep one's enthusiasm for living when one can read interesting books and talk with inspiring people, but when, sometimes for weeks on end, there is neither time nor strength for such helpful contacts, life becomes a rather drab affair. The petty details of the daily job weigh heavily on most of us, and we need some real help if we are to keep going at all."

"The petty details of the daily job,"—what pictures that phrase calls up before the imagination!

A doctor with his interminable list of visits-to-make! Most of them sure to be tedious and uninspiring at best. One sensitive and apprehensive patient after another, day after day.

A business executive facing his daily stack of letters, most of which are destined for the waste-basket. Trying to get through the dictation before the daily invasion of visitors begins. What a way to spend the best years of life!

A school teacher settling down patiently to correct papers and make up reports. Hour after hour, ... and some people really believe that the teacher's work is done when the last child leaves the building!

And parents! Who but a parent can ever appreciate the endless circle of household responsibilities? Did you see in one of our local publications this quaint paragraph? "A Springfield man stayed home the other afternoon to care for the children while his wife went shopping. Being of a statistical turn of mind, he kept a careful record of the things he was asked to do, and the number of times he had to do them. Here is his list:

"Opened door for children 108 times,
Closed it after them 108 times,
Tied shoe-strings 16 times,
Mended the kiddie car 7 times,
Number of stories read out loud 21,
Smoke rings blown for the baby 94,
Cautioned children about crossing the street 66 times,
Children crossed the street 66 times,
Toy balloons purchased 8,
Average life of a balloon 3 minutes."

We can derive a certain grim comfort from the fact that we are not the first generation that has had to meet the menace of details. Look where you will in history, and you find men and women struggling heroically to meet the ceaseless and the annoying demands daily life makes upon us all.

Did you feel that your home had more than its share of petty tribulations? Look back to Puritan days and see the home of Samuel Sewall, the eminent Boston divine! The poor man writes wearily in his diary:

"November 6, 1692. This morning Joseph threw a knop of brass and hit his sister Betty on the forehead, so as to make it bleed and swell. Upon which, and for his playing at prayertime, and eating while I was returning thanks at table, I whipt him pretty smartly. When I went in to get him (being called by his grandmother), he sought to shadow and hide himself from me behind the head of his cradle; which gave me a sorrowful remembrance of Adam's carriage in the Garden."

What a morning for a sermon: a squabble between the children, hilarity at prayertime, surreptitious mouthfuls during grace at table, and then (worst of all) a complaint and a few pointed remarks from grandmother!

* Northfield Woman's Home Mission Conference, 1925.

Mr. Gilkey is a Congregationalist pastor in Springfield, Mass.

Have you been thinking this week that no one has ever been asked to do so many things as you are? Look back four centuries and see Martin Luther! An enthusiastic admirer had drafted him for a new job, and the bewildered reformer made this very human reply:

"My lectures on the Psalter require a whole man, my sermons on the Gospels and Genesis need another whole man, a third is required by the little prayers and regulations of my Order, and a fourth might do the work you ask were it not for my correspondence and my occupation with the affairs of others and my meetings with my friends."

Yours is not the first overcrowded schedule. And the next time you rebel at being expected to do several things at once, think of Jesus! He faced that situation repeatedly. Think of that incident we read in Mark! Jesus was interested primarily in teaching his new way of life, but he was interrupted day and night by individuals who insisted that he do something else. Jairus, whose little daughter is so sick,—would Jesus drop the teaching and come to Jairus' house at once? And then another interruption. On the way to Jairus' house a woman forces her way through the crowd, whispering eagerly, "If I touch but the hem of his garment, I shall be made whole!" Still another situation for Jesus to deal with, and everything happening at once.

Managing the details of an overcrowded life is no new problem. Busy people through all the centuries have had to face it. They have had to learn to keep—somehow or other,—their enthusiasm for living, even when the avalanche of trivialities overwhelms them. They have had to learn to keep the radiance in life, even when the days are dullest. How can it be done?

I.

Here is a practical suggestion: Never admit—not even to yourself,—that the details of existence are too much for you!

The other day one of our weeklies published an unusual poem called "Ants." It read:

Once I read about a man who was tied down,
And the ants ate him.
His fingers, his ears, his eyes, his tongue,—
Everything was eaten by the little creatures.
I am tied down too, and little things are eating me:
The friend who calls on the telephone and talks and talks,
The agent who is determined to sell me a new book,
The children who quarrel and will not do their lessons,
The avalanche of sewing that threatens to smother me,
The letters that must be answered before night, somehow,
The butcher's blunders and the plumber's carelessness,—
All these little things are eating me alive.
My fingers no longer obey me,
My eyes cannot see, my ears cannot hear,
Even my brain is being devoured.
Only the husk of me smiles on and on.

There is a woman who admits that the details of daily life are too much for her. And what happens? Instantly all the radiance vanishes from existence. She thinks of herself as the victim of circumstance, not its conqueror. She pictures herself as a wretched slave, driven by duty and relentless obligation to carry day after day a burden too heavy for her exhausted shoulders. Find zest in living? Hardly! Her inner attitude is exactly wrong.

Perhaps that is why your life has been losing its radiance. You have been telling yourself that the details are too much for you, that such a burden as yours can never be carried, that tensions like yours can never be endured, that a home and work like yours can never offer adequate inspiration. O change your attitude toward life! Insist that you are the master, not the slave! Say to yourself tomorrow: "Of course I can get through this busy day! I can do even more work if I have to. Of course I can meet these reiterated strains with unfailing courage and a saving sense of humor! I am the lord of my life, and nothing can take that sovereignty from me"! Say that! The days will slowly regain their old splendor. The radiance will come back into life.

Is such self-confidence justified? Can we really trust ourselves to win such a victory? One thing is sure: Thousands of people have faced a harder tussle than yours or mine, and have come out conquerors.

Think of Charles H. Spurgeon! The record of his enormous activity and his ability to manage endless details ought to shame into silence every timorous and sniveling preacher who is chattering today about

overwork. "During a pastorate of 28 years in London Spurgeon built a church up from almost nothing till it had a membership of ten thousand. He also founded and directed a college, an orphanage, and a home for widows. He also edited a monthly magazine, and prepared for publication a new sermon every week for 27 years. He also published 40 volumes,—an average of one every nine months for the years in London. All that in addition to the duties connected with one of the largest and most famous churches in the world."

You manage your work, with all its details? Of course you can!

You say that your problem is wholly different from Spurgeon's? That there is no thrill of publicity to your work, only drab and uninteresting responsibilities off in a corner? Look back two or three generations in your own family! You will catch glimpses of men and women who endured hardships far worse than any you have ever known, who fed and housed and clothed and educated a family far larger than yours, who not only managed the avalanche of duties and problems in a pioneer's home, but in the process sang and laughed and found life radiant with splendor.

You are ready to give up today? You say there is nothing fine in your life? Go home and read what Edgar Lee Masters wrote about that staunch old lady, Lucinda Matlock! There you will see real struggle, real triumph.

I went to the dances at Chandlerville,
And played snap-out at Winchester.
One night we changed partners,
Driving home in the moonlight of middle June,
And then I found Davis.
We were married, and lived together for seventy years,
Enjoying, working, raising the twelve children,
Eight of whom I lost before I reached the age of sixty.
I spun, I wove, I kept the house, I nursed the sick,
I made the garden, and for holiday
Rambled over the fields where sang the larks,
And by Spoon River gathered many a shell
And many a flower and medicinal weed.
At ninety-six I had lived enough, that is all,
And passed to a sweet repose.

What is this that I hear of sorrow and weariness,
Anger, discontent, and drooping hopes?
Degenerate sons and daughters,
Life is too strong for you:
It takes life to love life!

Never pity yourself! Never admit that life is too much for you! All the radiance will vanish from existence if you do.

II.

Here is another suggestion: For a few moments every day turn from the details and fix your thought on something bigger and finer!

That simple habit will do more than almost anything else to maintain your courage and your sense of proportion.

Centuries ago an ancient poet wrote, "I will lift up mine eyes unto the hills, from whence cometh my help." Perhaps he was thinking of the actual deliverance of a beleaguered town. Some day an army of helpers would stream down from the hills and raise the cruel siege. But think of the personal application of that verse to the tired and distracted folk of all the centuries!

Here is a man who is utterly worn by the strain of the day's work. It seems as though he could not endure the tension a moment longer. Something must give way, and then,—"I will lift up mine eyes unto the hills!" There they are, just beyond his window! How wonderfully quiet, with the great shadows trooping quietly across their darkened slopes! A big world after all, with unnumbered homes beyond those hills that never heard of him and his problems. An old world after all, with mountains that watch the hurried generations pass. How trivial the details of existence seem against that background! Rather foolish to treasure the memory of an unintentional slight. A mistake to worry so furiously over day after tomorrow. The worst blunder of all to forget the love behind all life, to take no comfort in the Everlasting Arms.

"I will lift up mine eyes unto the hills, from whence cometh my help." Every man must find some such agency of release. You must discover some larger world which you can enter, a world in whose ampler vistas you will—almost in a moment,—regain poise and perspective. Your inspiration may come through art, or music, or the pages of a fine book. It may come through the solitude and silence of nature. Find the larger world that will bring you deliverance, and then enter it every day of your life!

That was Jesus' way of keeping his hard

life radiant. "In the morning, a great while before day, he rose and went out into a lonely place, and there prayed."

Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame . . . .
But the olives they were not blind to him,
The little gray leaves were kind to him,
The thorn-tree had a mind to him,
When into the woods he came.

Out of the woods my Master went,
And he was well content.
Out of the woods my Master came,
Content with death and shame.
When death and shame would woo him last,
From under the trees they drew him last,
'Twas on a tree they slew him last,
When out of the woods he came.

There is the outer world that will bring you a sense of release: did you ever realize there is an inner world that will do exactly the same thing? It is the world that the mystics of all the generations have found, the world that Jesus opened before us as it was never opened before. Have you ever tried to grow perfectly quiet, and then put your thought on the things that are unseen and eternal? Scores of people do that, withdrawing for a moment from the world of turmoil without into the world of perfect quietness within. One calls the act "prayer," another "communion," another "thinking God's thoughts after him." One says, "O rest in the Lord, wait patiently for him!" Another says, "My soul waiteth in silence before the Lord." The wisest Man of all says, "Everyone that asketh receiveth, everyone that seeketh findeth, to everyone that knocketh it shall be opened."

There is nothing strange or abnormal in this. Outwardly your physical life opens on the vastness of a great material world, inwardly your spiritual life opens on the vastness of the life of God. You can enter either world, and in its ampler spaces find the poise and peace and new perspective you need so bitterly.

How can you enter the world within? The next time life begins to lose its radiance, go alone and grow quiet! Then begin to think of God,—his love surrounding your life as the sea surrounds every little island of the deep, his purpose carrying itself forward in spite of every opposition and every blundering circumstance! Then think of Christ,—his way of life opened to you, his patience and his power to endure yours for the asking! Get your mind off the tiny, irritating circumstances of daily life! Put your mind on these great things that are unseen and eternal! Do you know what will happen? If you will do that every day the very quality of your existence will change. Life stay dull and drab and meaningless? O no! It will flash with the very radiance of God.

'Twas August, and the fierce sun overhead
Smote on the squalid streets of Bethnal Green,
And the pale weaver, through his windows seen
In Spitalfields, looked thrice dispirited.
I met a preacher there I knew, and said:
"Ill and overworked, how fare you in this scene?"
"Bravely!" he cried, "for I of late have been
Much cheered with thoughts of Christ, the Living Bread!"

III.

Here is a final suggestion: If you want to keep the radiance in your life, remind yourself constantly that the details of daily work never measure your real value to the world!

Last spring President Eliot of Harvard celebrated his 90th birthday. In addressing a great throng of friends who had gathered to honor him, he made this interesting statement:

"A large part of the happiness I experience today comes from the fact that hundreds of the testimonies which have reached me come from persons who are complete strangers to me, people with whom I have never had any direct contact. Yet they write me that their careers have been determined by something they heard me say years ago at a public meeting in their town, or by a passage in my writings which early attracted their attention. It is a delightful part of my experience today to try to imagine how widely diffused my influence has been for more than 70 years past. It is a great joy to be told that actions of which I was at the time unconscious, and even now cannot recall, have been happy events in the experience of thousands of other people."

Your life shares that curious power of unconscious influence. You little realize how steadily the impact of your personality falls on other lives. You have no idea what changes that impact has already wrought on the world. You will never

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know how far that impulse will travel in the years to be.

There is your real value to the world! These petty details of existence which distract and exhaust us day after day vanish and are forgotten like the single notes of a symphony, fading almost instantly into silence. But the memory of the music as a whole, the inspiration of the great score in its totality, these can never pass. Trivialities the measure of your value to the world? O no! Your real value lies in another sphere, and you will never see or know or even estimate its extent.

A little boy named Lincoln is kneeling in the firelight in a backwoods cabin in Kentucky. His mother has been teaching him to pray, and now at bedtime the boy is making his quaint, childish prayer. "God help father! God help mother! Help sister! Help everybody! God teach me to read and write! Watch over Honey, and make him a good dog! And keep us all from getting lost in the wilderness! Amen." What was the measure of that mother's value? The rough tasks of a frontier cabin? O no! something else, unseen and eternal. The influence of her life on a child of destiny.

Invisibly as wind, blowing stray seed,
Life breathes on life, though ignorant what it brings,
And spirit touches spirit on the strings
Where music is. Oh, we have failed and failed,
And never knew if we or the world ailed,
Clouded and thwarted: yet perhaps the best
Of all we do and dream of, lives—unguessed!

Or have you ever thought of your value to God? These daily tasks can never measure that worth. The thing in you that God cares about is something within, something unseen and eternal,—your self, your personality. There it is, locked up somewhere within you, with powers that are only beginning to develop. You can do more than you have ever yet succeeded in doing. You can think finer thoughts than you have ever known in the past. You have powers of love and sacrifice, endurance and aspiration, that have only begun to expand. Surely you realize why God has put you into this strange world, with its welter of experience! God is trying to perfect that self of yours, perfect it in the only way in which it can ever be perfected, by struggle, growth, effort. Your life marks his venture in the shaping of a human soul. Why is God working so patiently on your inner self? Because a new world lies ahead, a world of rediscovered friendships and ampler opportunities, the world of eternal life. God is fitting you for that greater existence, fitting you to share there his thought, his purpose, his work of ceaseless creation.

(Other addresses by Mr. Gilkey will follow.)

THE BEATITUDES—III.*

Rev. James Reid.

Blessed are the pure in heart, for they shall see God. Matthew 5.8.

This beatitude is like a delicate flower. One has the feeling that to attempt to peer too closely into its depths is to destroy its beauty. But we must ask both what it means to be pure in heart and what it means to see God before we can get into the secret, for both of these are popularly misunderstood.

To begin with, this is an amazing promise, —they shall see God.

It was the last thing that many of Christ's countrymen expected or desired. There was an old saying which had made a deep impression on their minds, that the vision of God is something too awesome for human eyes. "No man can see God," it was said, "and live." The very name of God for their forefathers was too sacred for them to take upon their lips in common speech. Now Jesus tells them quite simply and frankly that if only they are pure in heart they would see God, and not only would they not die, but he went so far as to say in his whole teaching that without this vision of God no man can really live.

What does Jesus mean by seeing God? Where are we to look for him? Is this

* Northfield General Conference, 1925.
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This series of studies can now be secured in book form (Doran).

an experience which can happen to ordinary people living an ordinary life? All these questions flash into the mind when we think of seeing God.

One thing is certain, it was a matter of daily experience with Jesus. He saw God day by day, and lived in a world that was alive with his presence. He did not need to leave the busy world to find God. We are apt to imagine that when he left his disciples and the crowd for the solitude of the hillside he was going apart to listen for a voice and feel the touch of a presence which he could not know in the ordinary world of care and duty. That is a wrong view to take. He went apart to speak with God in prayer in direct communion, and to recover the jaded spirit that was wearied with the burden of the world. Even the ship's compass needs to be taken into a quiet place where it may be reset and recover its capacity to be responsive to the touch of the magnetic currents, but it is in the ocean amid the daily buffeting of winds and storms that it is to find the contact with these currents which will make it an instrument for guiding. So it was with Jesus. He was in daily touch with God. Life was a parable in which he read God's message. The needs of the world were a challenge in which he heard God's voice. Nature was a mirror in which he saw the reflection of the Father's love. The very rain and sunshine falling on the good and evil brought to his soul the sense of the unfailing love, while the deeper experiences, the bitter experiences, were marked with a shining pathway of duty in which he discerned the will of God. The whole of life was sacramental of God's love. Its vital meaning was discovered through his contact with God in it. He saw God in everything: that was the secret of life for Jesus. Even when the cross lifted up its dark shadow and engulfed his spirit in its black depths, he was heard to cry, "Father!" for even there he found God and knew his fellowship. He saw God because he was pure in heart.

Now it is in this sense that he means us to see God. The people of the Bible had a new way of describing the nearness of God which we have lost. They spoke of the company of angels. Their world as it seemed was lit with the glint of these angel wings. It was their way of describing the nearness of God. We have lost it, for we can no longer think in their terms. But our danger is that having lost the angels or ceased to look for them, we should lose the thing for which the angels stood, the presence of God in daily life.

The great business to which Jesus calls us is to recover this spiritual experience, the sense of God in our daily life. Till that happens, the world we live in is a poor place. It is small gain to have lost the angels from the skies if in their place we do not find God everywhere. It is lost ground to deny the reality of sacred things and sacred places if we do not go on to find all life sacred. That is what Jesus calls us to do: he calls us from the worship of a God who is beyond us, only breaking into life now and then by special visitations, into a reverence that finds God everywhere. "Behold, I stand at the door and knock!" he says. That is his message about every experience.

As we stand in the world of nature, and some scene of beauty fills our eyes with its loveliness and throws a sense of awe upon our spirits, he is saying to us, "Behold, I stand at the door and knock!" The touch of beauty upon our spirits is the touch of his hand upon the lintel of our hearts.

It is the same with the needs of others. As we look at the world of suffering and the appeal of its pitifulness strikes into our hearts, he is saying to us, "Behold, I stand at the door and knock!" When he calls us to enter someone's sad world with our help, he is calling us to let him into our own.

Have we never felt the same thing in other experiences, in the strange appeal that some beautiful life made to us, for instance, or the wonder of some human love,—a man for his sick wife perhaps, or a woman for her helpless child, or maybe a child's trust and innocence sending into our souls a sense of defects and bringing up the grey shadows out of the past? William Canton, in his book about his little girl, describes the feeling that shot through him when suddenly, at night, she opened her eyes and looked at him:

"Heavens, how these steadfast eyes
Their eerie vigil kept!

Was it some angel in disguise
Who searched us while we slept,
Who winnowed every sin,
Who tracked each slip and fall,—
One of God's spies, not babbykin,
Not babbykin at all?"

Is there father or mother or anyone who has ever looked into the heart of a child who has not felt it? And is there any better way of describing the advent of a child into a home than to hear in it again this whisper of the God who would come in?

It is the very same, indeed, with life's darker experiences. What is a great sorrow breaking into our peace but just an opportunity for God? But does not sorrow open windows? It is in our sufferings we see. A big grief upsets our values. New and precious things begin to shine. A great new love made strong through sorrow wells up in our life. We did not realize till they were gone how we loved them and what a great place they had in our hearts, but now we know. And what is that love which wells up in us? Is it not the love of God, which is the very spring of all human affection, making itself known to us as our greatest gift? That is sorrow's real compensation, and God is in it,—the guarantee of its permanence, so that even when the angel of pain or grief throws his shadow over our life it is, as Watts shows in his great picture, the divine One upon the doorstep of our world, saying, "Behold, I stand at the door and knock!"

And most of all, do we not see God in Jesus? That is what we mean by calling him the Son of God. It is nothing less than this, that when we look at him, or think of him, or hear some challenge of his echoing through our life, it is God saying to us, "Behold, I stand at the door and knock!" There is no situation where we may not find him. There is no circumstance but we can meet him in it. There is no joy in life which does not come with the mark of his love upon it, so that we can feel it comes as it were direct from him. There is no experience of life which can not be divinely lit and thereby flash into meaning as the dark hillside flames into loveliness when the sun lights on the heather. And it is in the commonplace we are to look for him.

Not where the whirling systems darken,
Or our benumbed conceiving soars:
The drift of pinions, would we hearken,
Beats at our own clay shuttered doors.

For the whole world is full of his glory. "Whither shall I go from thy presence, or whither shall I flee from thy spirit? If I make my bed in hell, thou art there." That is, in point of fact, what gives us hope in the hell we make for ourselves through our shame and failure and lovelessness, that God is in it, and in the very shame and remorse and guiltiness there is the whisper of his voice trembling through the shadows, "Behold, I stand at the door and knock!" For even in the misery that visits the sinful life there is a love that will not let us go.

The fact is that until we see God there is no real and intelligible meaning in life. There is one thing to be said about the theory of the love of God, even if it were only a theory: it is the only credible and intelligible explanation of the world. But it only becomes convincing when we find that love working through everything. Life for many people is a thing which is good in shreds and patches, and for others a thing of sound and fury signifying nothing. But when you see God in it and find him there, the world becomes the Father's house. We have entered even here the spiritual country.

But how to see God in life, that is the point, that is the great secret. It needs the interpreting mind, as everything does. Language itself would be nothing without the interpreting mind. You need the key to everything. We make our own world by the heart we carry through it. A man with a guilty conscience finds the light of a stern judgment in the dawn that guides a happy traveler upon his way. You have got to be in the right attitude, says Jesus, if you are going to see God.

It is like looking at a stained glass window. If you would see its beauty and read its message you have to be within. Outside it is only a dark blur, but stand within where the light falls through it, and the dull glass bursts into a message and a picture. So it is with God. Get the right attitude! See life with his light shining through it! For every bit of its texture has some imprisoned message which his light can set free if only you have the eye to see it. And this is the right spirit, the

true attitude: Blessed are the pure in heart, for they shall see God!

Pure in Heart.

Now, what does Jesus mean by being pure in heart?

We often misconstrue it. We think of a heart that is clean of all base or impure desires. But it means more than that: it means a heart that is simple and sincere.

Purity of heart is single-mindedness of purpose. It is sincerity, to put it in a word. And that is the mark of a really Christian spirit.

It is a strong thing to say, but sincerity was the one thing which of all others Christ demanded. He was always testing people for sincerity, for purity of motive. When a man came to him gushing about his desire to follow him, Jesus flung to him a question, a rebuff, which we can only understand as a test of sincerity. Did the man want to follow him for what he was, or for something else? Did he want the truth, the light, at all costs? Was he utterly open to what Christ would teach him and command him?

It was here that the scribes and Pharisees failed. They were not sincere. This does not mean that they were not good men, seeking righteousness in their own way. We cannot help being sorry for them sometimes. But the thing that ran through them like a crack through the crystal was that they were not sincere. They were not open to the light from whatever quarter it came: they wanted it through their own windows. They were not sincerely seeking to be right at all costs, whatever the right might mean. They were seeking to be right along the lines that they were familiar with, and no other. They wanted only so much truth as would not conflict with their views. And so when Jesus came bringing a message of God and a spirit aflame with his love, they failed to see God in him. They would not admit his truth into their hearts. They would not believe they could be mistaken. If only they had had the open eye ready to welcome the truth and love, they would have seen it even in a peasant from Nazareth. They would have welcomed it even though it broke their religious system into bits. But they were not sincere. Their hearts were not clean of self-centered desires, so they missed God.

That was why the publicans and harlots were hailed by Christ as likely to go into the kingdom of heaven before the self-righteous good. Many of them were sincere: they had no prejudices and minds that had no veils of caste or custom. They were not blinded by their own self-righteousness, or shut up to a theory of how God would come or how he would reveal himself. Their hearts, stained though they were with evil, were open to love and friendship and the beauty of holiness wherever they found it, and for them Jesus shone.

This is a strange thing, but it is a fact that can be paralleled in modern life. There are people today whose lives may not be very reputable, but for whom Jesus shines in a way in which he does not shine for others whose eyes are blinded by theories about him. It is a tragic fact that many a real reform which was inspired by human pity, such as those advocated by the great Lord Shaftesbury, has found support among those who stood aloof from religion, while many within the churches were his most bitter opponents. Religion has again and again been delivered from its corruptions by the humane instincts of those who were without. Sins like pride and self-righteousness may have a more deadly effect upon the soul than the grosser vices of the body.

Father Dolling remarks on this from his experiences in the Portsmouth slums. "Our falls in Portsmouth," he says, "entailed no complete destruction of character, hardly any disfigurement at all. Boys stole because it was the easiest way of making a livelihood. Girls sinned because their mothers had sinned before them, unconscious of any shame in it. The soul unquickened, the body alone is depraved, and therefore the highest part is still capable of the most beautiful development."

Does not that throw some light on the value of sincerity? Many of these people were open to the light because they had no shelters of respectability, nothing to make them feel they were as good as they could be made, nothing to make them imagine they had found the whole truth. They

were open to life, to all it might bring them, and therefore they were open to God.

There are many kinds of insincerity. There is the insincerity which comes of prejudice. A man is prejudiced against the truth and the light of God because of something he has heard, or seen, or experienced, or imagined. He refuses to let any light get past these blinders which would make him widen his view. He is not sincere, though he may not be conscious of the fact.

Another man may be prejudiced against the light of God because of his view of the universe. He starts out with some theory about its being a bad world, or a muddled world, or with some grudge against God. When sorrow comes, it makes him bitter or hard. He does not find God in it because he does not believe God can be found there. He goes through life looking for things which will confirm his theory, and he finds them. If we think the world is a bad world, a world without God, we will find plenty of arguments to confirm it in our minds. The very light will become darkness. For the world reflects the mood with which we face it. The grumbler finds plenty of food for grumbling. It is a strange thing, but life is the kind of experience that blinds our eyes to God if we will not open them wide enough to see him. The world will harden the heart which will not permit it to soften it.

Some are prejudiced against seeing God by their ideal of life. To see God would knock up so many of their cherished dreams, it would work such changes in their outlook. To see God in the need of the world would give them what some one calls a pain in the mind. To find God in some brother at their side would mean smashing up a good many of their social values. To hear God calling them to a lowly way or a hard duty would mean pulling down their idols of success and shatter their ambitious dreams. To follow Jesus in his love for men as men would open up many strange friendships. It would alter their whole world, and so they shut their eyes. They are not sincere. Their motives are all of self. They are not out for the highest, for the life that Jesus has made to shine. And their world remains what it is, a place unlit by God; their failure no beautiful valley where life becomes rich with new meanings; their sorrows untouched by any radiance of divine companionship. They do not want God's way for them, and life has no divine footprints. They do not want the Christlike spirit, and life has no power to shape them to his likeness.

But the pure in heart, the sincere, the people who are open to life at every point and who meet it with the faith that God is in it, are seeking for nothing except to find him there. Whatever his voice may say or wherever his hand may beckon, the pure in heart are blessed, for they see God.

How do we reach this sincerity, this purity of heart?

It may come in various ways. It may come through disillusionment and failure. God has various ways of showing us how poor and shoddy are our own ideals, how tawdry is the gilt of earth's sham successes, how mean are the motives that have self at the heart of them. Some bitter experience may bring it, and in brokenness and weariness we may be content to look up and see God's love break in. They tell us that the man who is refining silver carries on the process till the metal in his crucible is so pure that its surface is a mirror in which he can see the reflection of his face. May it not be that God works like that, refining us by life's disillusionments and disappointments till we are pure enough to take on our hearts the reflection of his face as he meets us in life?

But the pure in heart is found where God himself is found, in the shadow of Jesus. He is the light, and light both quickens the eyes to see and illumines what we look at. That is what Christ came to do for us and our world, to open our eyes and to light up our world. We see God in him and in life by a lamp of need and faith which Christ kindles in our hearts. "He that followeth me shall not walk in darkness, but shall have the light of life!"

"Grandfather History, what have we here?"
"A pirate, a slave, and a bottle of beer,—
Three old outlaws behind the bars!"
"Make room for a fourth one,—Old Man Mars!"

—Harry Bundy Wells.

"BORN OF THE VIRGIN MARY."

Rev. T. J. Gaehr, Ph. D.

What difference does it make whether our Lord was virgin-born or came into the world by the way of ordinary generation?

"Much every way," for upon the answer to this inquiry hinges the question of the veracity and trustworthiness of the Holy Scriptures. If the story of the virgin birth is not true, what else in the Bible record can you believe?

While the virgin birth constitutes "the mystery of godliness" and consequently cannot be reduced to dogmatic demonstration, nevertheless, in view of present debate and controversy, it appears most desirable to confirm the faith of believers and establish those who profess to have mental doubts and difficulties, in order that "thou mayest know the certainty concerning the things wherein thou wast instructed."

Our inquiry is based, first of all, upon the testimony of the Word. Its position is flawless and unassailable. "What saith the Scripture?" Examining the gospel narratives, it is evident that the Holy Spirit is related to Christ in his very conception.

Matthew 1. 18-20 emphatically states: "Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together, she was found with child of the Holy Spirit. And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary (as) thy wife: for that which is conceived in her is of the Holy Spirit. . . . . And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; and knew her not till she had brought forth a son: and he called his name Jesus." In the face of this positive affirmation how can any one claim Joseph as the parent of our Lord? The logical consequence of such an assertion is to make of St. Matthew a liar and of the virgin a prostitute. While we Protestants withhold divine adoration from Mary, we resent any reflection upon her purity of character.

The 16th verse of the first chapter of Matthew distinctly claims only Mary as a human parent of Jesus: "And Jacob begat Joseph the husband of Mary, of whom (ἐξ ἧς the feminine relative singular pronoun) was born Jesus, who is called Christ."

Equally clear and positive is the account of Luke, who, in the first chapter, records the annunciation by the angel Gabriel "to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary." The announcement so startled and surprised her that she said unto the angel, "How shall this be, seeing I know not a man?" The angel answered and said unto her, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God." Has this ever been said of a human child? Could it be?

Luke 2. 5 and the following verses furnish additional proof for the virgin birth: "And Joseph also went up . . . . to enroll himself with Mary, who was betrothed to him (R.V.), being great with child. . . . . And she brought forth her firstborn son." The King James version here reads, "To be taxed with Mary, his espoused wife." It is important to call particular attention to the fact that the word "wife" is omitted by all the oldest and most reliable manuscripts and occurs only in a few sporadic copies dating from the fifth to the ninth century A. D. It, therefore, does not belong there; it has no right being in the sacred text. The impression is conveyed that Joseph and Mary were not married until "after she had brought forth her firstborn son."

Our Lord is introduced in the Scriptures as "the seed of the woman." Why? Because he, and no other, is "the only begotten of the Father, full of grace and truth."

It would not be difficult to furnish further evidence for the miracle of the virgin birth from scientific sources. According to the "Scientific American," in its issue of September 23, 1911, it has been shown, by actual experiments in biological laboratories, that virgin birth is quite within the range of possibility. Long ago Huxley pointed out that "As for virgin procreation, it is not only

clearly conceivable, but modern biology recognizes it as an everyday occurrence." Why, then, should it be thought incredible for God to perform an even infinitely greater work, and to "bring the first begotten into the world . . . . who is made, not after the law of a carnal commandment, but after the power of an endless life"?

Is it not passing strange that some theologians hesitate at, or reject, the possibility of the virgin birth at the very time when scientists are beginning to believe in it and to prove it in the physical realm?

I remember my sainted father, a minister of the gospel for 53 years, saying: "There is a divine necessity for the virgin birth. In order to satisfy the holiness and righteousness of God it was necessary for Christ to present to the Father not only a sacrifice which represented humanity, but which should also be divinely representative. For the merely human could not satisfy God. Hence our Saviour and substitute must be divine as well as human."

With Martin Luther we say, in closing:

"That word above all earthly powers,
No thanks to them, abideth:
The Spirit and the gifts are ours
Through him who with us sideth:
Let goods and kindred go,
This mortal life also,
The body they may kill,
God's truth abideth still,
His kingdom is for ever!"

HOW TO FIND REALITY IN YOUR MORNING DEVOTIONS—I. The Bible.*

Rev. Donald Carruthers.

The Bible contains food values suited to different needs. It will have no claim on you whatever apart from your own sense of need. Regard the Bible as God's case-book, recording the experiences of various men in finding God as well as the repeated instances of God's revealing more and more of himself to men. God is a God of variety. He makes use of diverse personalities to express his will.

Be sure you have some definite plan of approach to the Word, then work your plan! Make a study of the Bible as a whole or individual books, or the personality delineated or the evident principles set forth, or the unfolding of God's promises. The objective will vary with the interest of the reader.

There are five rules for vitalizing your grasp of the Scriptures.

(1) Read the Bible through.

Do not attempt merely to finish so many chapters within a given period. No sensible person attempts to rush through every item on the menu. Search until a verse grips you. You may have to read through many chapters before you find the nugget or the pearl of great price. Tons of earth yield scarcely a gram of precious radium. Be willing to sink deep shafts into the Word. Such sagacity is always rewarded with the discovery of new truth.

Read your New Testament in a foreign language, if possible. Secure one in modern English such as Moffatt's or Weymouth's or Goodspeed's.

A Christian is one who is trying to be like Jesus. If this is true, then spend much time in the priceless portrait galleries, the four Gospels. Study how Jesus lived, then follow him.

(2) Pray it In.

Ask God to open the Word to you and bring the truth to light so that you may behold wondrous things. When a discovery is made, apply what you have found to your own immediate problems. Remember that the Scriptures were written by God-intoxicated men. They knew sin, but they found God. Seek to understand their enthusiasm for righteousness. Interpret their longings in terms of modern problems. They were men of faith and of heroic action. Through weakness they were made strong. Pray that God may guide you as significantly as he did these of whom you read. Study the habits of Jesus, especially his communion with the Father.

(3) Write it Down.

Mark your Bible. Blaze the trail where the light found you in your hour of need. Keep a notebook of your difficulties and of

* Northfield Young Women's Conference, 1925. Bible class, condensed.

your discoveries. Memorize faithful guideposts that led you home just as darkness set in. Your Bible will become for you a record of spiritual achievements if you will take time to register the hill top moments when you saw things large that really were large. "But we have the mind of Christ."

(4) Work it Out.

A Christian is primarily concerned with his personal relationship to the Lord Jesus. If he is right with his Master he cannot but be right with those about him. The ordinary round of withering routine affords a rich testing ground for the message of Jesus as found in the Gospels. After all, he is a practical Saviour. He came to give men life in great abundance. His message is amazingly simple. At least, it is easy to understand what he wants each one of us to do. His words and his example and his influence still fling down their challenge upon us to "be Christlike."

(5) Pass it On.

We lose that which we selfishly hoard. We keep spiritual treasures only by sharing them. The servant who hid his talent in the earth through fear lost all. Jesus bade men return home to tell what great things had been done for them. A functioning Christian is the strongest argument for Christianity. Never forget that other men are just as hungry for the truth you have laid hold upon as you have been. Avoid being afraid to share crusts of bread even when you have not yet been given the entire loaf. Starving men grasp at the spiritual crumbs that fall from your table.

"Come, see,"—this is the first step. The inevitable follows, "Quickly, go tell!"

(Next month: Prayer.)

THE CERTAIN PERSON.

Miss Elizabeth Cole.

"I'm going to buy a pianola, ma," exclaimed Willy, the oldest and only wage earner of Mrs. Ziglatski's nine children. "Just have to pay $2.00 a week, and I'm getting $12.00."

And he would have, if the certain person hadn't stopped him. (This is a true story.)

Mrs. Ziglatski's husband was dead. He had died of tuberculosis two months before. Six of the children were in school, the youngest two at home. Mrs. Ziglatski took in washing. Therefore, she had little time to devote to the washing of her own family. They existed in three rooms on the top floor of a big city tenement house.

Then one day the certain person arrived. She climbed the six flights of stairs, led by Lena, aged 9, and entered the door of the kitchen in the home of the Ziglatski's. Fried potatoes, fried pork, coffee and three greasy doughnuts scowled from the table and seemed to cry "Tummy ache!" at the hungry Ziglatski children who were gathered for the midday meal. The Ziglatski children scowled back; then seeing the certain person, they all scowled at her, Mrs. Ziglatski included.

Lena was not daunted, however, nor was her companion, for they both smiled.

"She's come to dinner, ma!" introduced Lena. "She wanted to come to see you, so I asked her."

"I know your children in school, Mrs. Ziglatski," exclaimed the certain person.

"Yes, ma, she was in our room yesterday looking at our fingernails and talking about us taking baths," piped up Billy.

Well, by now you have probably guessed who the certain person was. She was the tuberculosis public health nurse appointed that week to do work in the Ziglatski's neighborhood. And her work in the Ziglatski's family is an excellent example of the variety of assistance a tuberculosis public health nurse may bring.

The tuberculosis public health nurse does not work like the ordinary bedside nurse. Her work is to discover, in the schools and homes in her territory, cases of malnourishment and minor ailments that may become serious sicknesses, and to teach the families she meets how to become healthy.

In the Ziglatski family this is what was discovered when she took each member to

the free clinic for a medical examination. Every one was underweight, every one had neglected teeth. Lena and Tommy had marked cases of adenoids. Mary had active tuberculosis of the lungs. Peter was beginning to develop tuberculosis of the hip. While the father lived he had taken absolutely no precautions to protect the other members of his family from the deadly tuberculosis germs he was constantly expectorating. Nor had the family the slightest idea of simple health habits, such as keeping clean, brushing teeth, sleeping with windows open. The children were rundown and fit subjects for tuberculosis to attack. Moreover, they were menaces to every other child in their school.

This is what was done to save the Ziglatski family. All were sent by the nurse to a dentist. Mary with tuberculosis of the lungs was sent to a sanatorium. Peter, with tuberculosis of the hip, went to a tuberculosis hospital where children with bone and joint tuberculosis are treated by the sun cure. Lena and Tommy after their adenoid operations went to an open air school where lessons are carried on in the fresh air, and where extra luncheons are given to build up strength and bring about gain in weight. They all were taught how to live healthy lives, and that nourishing food, fresh air, sunshine, rest, proper exercise and periodic physical examinations will fortify against tuberculosis.

The certain person did not state whether she had to partake of that indigestible dinner scowling at her on the day of her first visit, but she did plan inexpensive menus for Mrs. Ziglatski, and taught her the value of using milk, fresh vegetables, fruit and simply cooked foods for her family. She also persuaded Willy not to squander his much needed money on the cheap though enticingly advertised pianola. Instead, he took his mother for a few days' outing at the beach.

And the Ziglatski family is only one of the many that are saved every year. Thousands of other families need the same education and protection against tuberculosis that still takes the lives of nearly 100,000 persons yearly in this country. There are many nurses needed to seek out such families, and help them.

Christmas seals support the work of the National Tuberculosis Association and its affiliated state and local associations who carry on the campaign to prevent tuberculosis. Tuberculosis public health nurses, free clinics, hospitals and sanatoria, open air schools, summer camps, are made possible by Christmas seals. The 18th annual sale is being held this month.

NEAR EAST RELIEF.

To the Editor:

We have just returned to Athens from Corinth, and are enclosing an advance copy of a photograph in which we believe you will be interested. It is in reality a living epistle from the Corinthians to America. Had it not been for the editorial support given by you and the financial assistance given by your readers, the children composing the message in this picture would not be living today.

Paul's words, describing the sufferings of the martyrs of the first century, are strikingly applicable to the experiences of these children, most of whom have been driven out from the cities and provinces mentioned by Paul. As we passed from the ruins of the forum and temples of Paul's day to the playgrounds and schoolrooms of the orphanage in modern Corinth, we could not but question whether Paul in ancient Corinth had as great an opportunity for service as we have today through these plastic young lives, potential leaders of a new and better world.

Numerically, however, the children in this photograph are but a small part of the total life-saving, child-welfare, educational and reconstruction work that is now being done by the Near East Relief. During the past weeks we have faced similar inspiring assemblages of Near East Relief orphans in Jerusalem, Nazareth, Sidon, Antilyas and Jubeil in Palestine and Syria. There are other large orphanages here in Greece, including one on the Island of Syra where 1800 boys and girls are being given industrial training. An even larger assemblage is near Mount Ararat in Trans-Caucasia, where more than 10,000 Armenian war orphans, "unforgettable if once seen," constitute "the brightest spot from the Bosphorus to the Himalayas and from the Persian Gulf to the Arctic Sea."

These children are not being pauperized.

These children are a part of the more than 1000 orphans under the care of Near East Relief in modern Corinth alone, near the site of Paul's ministry. Most of them are under 12 years of age, and are not only without fathers and mothers, but are also without a country. They represent the seven churches of Asia that were in Smyrna, Ephesus, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. "For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us, ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf."

Every child old enough to help in housework or lift a tool has his or her place in the house, garden, farm, or shop organization, while one-half of every day is given to elementary education. The so-called orphanages are in reality schools with special emphasis on character-building and training for useful citizenship.

Likewise, they are not allowed to become institutionalized. No opportunity is lost of placing the children in homes or apprenticing them in the industries of the country. In Egypt last week we met with representatives of 700 Armenian orphan girls, driven from Asia, trained for a time in our Greek orphanages, but now adopted or received into Armenian homes in Egypt. More than 5000 of these older children have been placed on farms or in industries in Macedonia. Others are being placed in homes or apprenticed as rapidly as possible, and at present there are more children out-placed and supervised in homes than there are in our institutions.

But in a land where more than 20% of the population is composed of refugees, several hundred thousand of whom are still living in refugee camps, there is clearly a limit to the number of orphan children that can be absorbed in such overcrowded and impoverished homes. The thousands who still remain with us are our responsibility until they can become a part of the social life of the Near East.

We have been greatly impressed with the strategic importance not only of the life-saving work that has been done, but of the constructive educational work that inevitably will have an important influence upon the future of the Near East and of the world.

You have had and are having an important part in this work, and on behalf of the children we thank you.

Sincerely yours,

James L. Barton, Chairman.
C. V. Vickrey, General Secretary.

Note: Golden Rule Sunday falls this year on December 6.

A Northfield Centennial.

One hundred years ago—November 30, 1825—thirty members of the Northfield (Mass.) Congregational parish and church who could not conscientiously adopt the new attitude to Jesus of Nazareth then being taken by some churches in New England (now known as Unitarianism), and adopted by a majority of the local parish and church, perfected the organization of a new church and society continuing the old creed: which church is now known as the Northfield Trinitarian Congregational Church. Their names are graven on a marble wall tablet in the church vestibule.

Plans have been made to celebrate the centennial by several special meetings from Saturday, November 28, to Sunday, December 6, inclusive.

There will be a historical meeting on Saturday evening, November 28, when Prof. Horace H. Morse will read a paper on "The First Fifty Years," and A. P. Fitt on "The Past Fifty Years": which latter period coincides with D. L. Moody's later residence and influence in Northfield. A reception to former and non-resident members of the church and congregation will follow.

On Sunday, November 29, the pastor, Rev. F. W. Pattison, will preach a centennial sermon at the morning service. A Communion service will be held at 4 p.m. In the evening Rev. Melvin E. Trotter of Grand Rapids, Mich., will conduct an evangelistic service, assisted by a special choir. Mr. Trotter will continue these services every week night, closing on Sunday, December 6.

A committee is getting in touch with all former members of the church and congregation, who will be welcomed back if they can attend any of the gatherings. It is hoped that people up and down the countryside will drive in for the Trotter meetings.

Mr. Homer Hammontree, so well known and loved at the General Conference at Northfield as leader of the singing, has joined the staff of the Moody Church, Chicago, as assistant pastor and director of singing. This church has just dedicated and occupied a new and large building on North Clark Street, Chicago, facing Lincoln Park, and it offers a great opportunity for aggressive church work of an evangelistic type.

Mr. Howard Hermansen, Mr. Hammontree's pianist for the last four years, has also been engaged, and will be attached to the pastoral staff of the church.

Bible Sunday in New York.

The New York Bible Society is urging that Sunday, December 6, be observed as Bible Sunday, paying special tribute to William Tyndale, who translated the New Testament into English in 1525.

Northfield Midwinter Conference.

This conference for men and women runs from January 25-31, inclusive. The subject will be "The Challenge of the Christian Life to Everyday Problems" (2 Peter 3.18). For detailed information address W. R. Moody, East Northfield, Mass.

In Forthcoming Issues.

New Wine and New Bottles: A New Year Meditation, by Dr. John A. Hutton. (January)
How to Find Reality in Your Morning Devotions—II: Prayer, by Rev. Donald Carruthers. (January)
The Gibraltar of the Moral Seas, by Rev. Grady D. Feagan.
World Survey of Christian Missions, by Milton Stauffer.
Deepening One's Sense of God, and other addresses, by Rev. James Gordon Gilkey.
Making Love Real, and other Northfield addresses, by Rev. James Reid.
"Jesus Went about Doing Good," and other Northfield addresses, by Dr. John A. Hutton.
Psychology and Religion (continued), by Rev. Prof. W. Fearon Halliday.
The Bread of Life, and other Northfield addresses, by Rev. Melvin E. Trotter.
Ambassadors for Christ, by Rev. Charles Inglis.
Some Aspects of the Problem of Reading, by Rev. H. Gordon Ross.
Some Creative Beliefs: a series of Northfield addresses, by Dr. Harris E. Kirk.
The Essentials of Christian Experience, a series by Dr. John McDowell.
The Essential and the Non-essential in Religion, by Dr. Charles A. Dinsmore.
Christ's Challenge to Youth, by Dr. A. Ray Petty.
And Others.

Voices of the Great Creator.

A series of devotional articles by Rev. Albert D. Belden of England, beginning in January:
The Voice of the Mountain—Aspiration.
The Voice of the Valley—Duty.
The Voice of the Sea—Adventure.
The Voice of the Desert—Solitude.
The Voice of the Garden—Beauty.
The Voice of the City—Fellowship.

OUR BOOK TABLE.

Studies of our Lord.

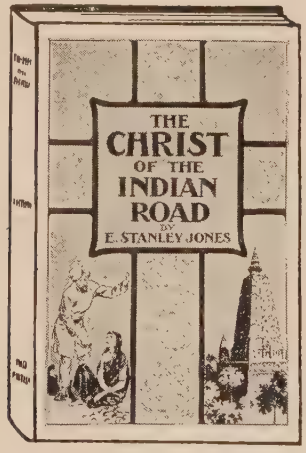
Aim of Jesus Christ (The): A Critical Inquiry for the General Reader, by William Forbes Cooley. Macmillan Co., New York. 227 pages. $2.

At least it is a different book.

The author says his purpose is "to place the methods and results of New Testament scholarship within reach of non-technical readers. It is hoped that not a few such will take the pains to trace the steps by which the original Christ figure is discovered in the palimpsest of the New Testament. Beyond the critical and historical, however, is the ethical aim of the book. It seeks by reconstructing Jesus' objective to throw a needed light on present day issues."

The plan and matter show originality and the training of a scholar. From that standpoint every student of the person of Jesus and of the Bible will be profited by a study of the book.

As to the author's views, however, there will be wide disagreement. He is of those who claim that the gospel was Hellenized by Paul, and a new religion developed with large levies from paganism. "Jesus not the Founder of the Church," "Origin of the Christ-Fealty," "Errors in Jesus' Messianism," "Need of Return to the Historical Christ,"—such titles indicate the type of the book.



Christ of the Indian Road (The), by E. Stanley Jones. Abingdon Press, New York. 213 pages. $1.

The title does not imply an Indian interpretation of Christ by the author, who is a widely known missionary and evangelist in India, but rather an effort to describe how Christ himself is being separated from organized Christianity and so becoming naturalized in India. It is for this reason we place this review alongside reviews of other studies in the person and work of Christ. It is a revelation by one who knows, of the living Christ at work today in India.

There are 13 chapters in all, giving the substance of the author's addresses in this country in 1924-25. Mr. Jones has the flair and power of an evangelist. His book is in a class by itself.

Master Life (The): The Story of Jesus for Today, by W. P. Livingstone. George H. Doran Co., New York. 405 pages. $2.50 net.

The brilliant literary work to Mr. Livingstone's credit raises high hopes as he takes up the life of Lord Jesus. And as literature the reader will not be disappointed in this book, for he has a fetching style.

The author's purpose is to make a clear-cut presentation of the life and aims of Jesus dissociated from the professional ideas and phraseology that have ruled in the past. He writes from the standpoint of the time in which Jesus lived. Nothing is intended to be inconsistent with the Bible record and the known spirit and circumstances of the age, but a certain imaginative element is interwoven with the ordinary material.

The contents begin with 20 pages on "What Went Before": from which might better have been omitted that portion which reflects the familiar higher critical contra-Biblical and evolutionist theory of Israel's beginnings and beliefs. Then follow sections on the story of "The Thirty Years," 70 pages; "The Galilee Days," 140 pages; "The Southern Campaign," 70 pages; "The Last Week," 80 pages; and "What Came After," 10 pages, a brief exposition of the alleged conversion of Jesus' way of life into dogmatic Christianity, with the results seen today.

On the whole the Bible record is taken at its face value, but one is conscious of the higher critical viewpoint. Our Lord was "delirious" on the cross when "one verse from the psalms" floated into his memory. After the ascension the disciples "still entertained mistaken ideas: they looked, for instance, for his early return in the same manner as they had anticipated his earthly triumph." One must not be overcritical of such occasional remarks, but they do detract from a thoughtful reader's confidence and enjoyment.

Mother of Jesus (The): Her Problems and Her Glory, by A. T. Robertson. George H. Doran Co., New York. 72 pages. $1.

All New Testament references to Mary are gathered and expounded with sympathy and delicacy, making a full study in small compass. Needless to say, Dr. Robertson believes in the virgin birth on textual grounds, though he gives a fair statement of modern criticism of this and other points. At times the author fills in the picture from his imagination, exalting Mary as the noblest of mothers, fit to be the mother of God's son, but with her human problems nevertheless.

Dr. Robertson feels that neither Romanist

nor Protestant has given Mary fair treatment, discussing their attitudes in brief chapters.

Program and Working Philosophy of Jesus Christ (The), by George Eayrs. Fleming H. Revell Co., New York. 159 pages. $1.25.

The author is an Englishman, and while he works along familiar lines the matter will be largely new to American readers in its historical and literary references and quotations, its anecdotes, etc. A most helpful book.

It is a leisurely, evangelical exposition in 12 chapters of our Lord's program in Luke 4. 16-19. "Questions for Self-Examination" at the end help to emphasize points in the successive chapters.

Program of Jesus (The): The Cole Lectures for 1925, by Edwin DuBose Mouzon. George H. Doran Co., New York. 255 pages. $1.50 net.

The eminent Southern Methodist Bishop throws a flood of light on the question, "What is the program of Jesus for human society?" He does not believe in the tenet of liberals and others that Christianity originated after the death of Jesus: he finds its origin in the Master's life and teachings. Bishop Mouzon shows that as a man Jesus wrestled with human problems in establishing the kingdom of God, and that his threefold temptation had to do with the kind of kingdom to be set up in the world.

He insists that Christianity is much more than an other world affair, and says: "No Christian can remain indifferent to the evils in the life of modern society." In his view Jesus was a teacher, in contrast to the law-maker of the Old Testament or the dogma-maker of the church. The lecture on "Dare We Be Christians?" points out such non-Christian tendencies in our civilization as race prejudice, human exploitation, and war.

Saint Claudia: A Three-Act Religious Drama, by Marshall N. Goold. Pilgrim Press, Boston. 62 pages, illustrated. 65 cents and $1.

This play was awarded first prize in the 1924 Religious Drama Contest held by the Drama League of America. We should say it is a blue ribbon play judged by any standard as to its message, literary level, and technique.

Claudia was wife of Pontius Pilate, who had been governor of Judea some 25 years when Jesus began his ministry. According to early church tradition Claudia had made a study of Messianic prophecy, and when she heard of Jesus she was drawn to him, hence sent Pilate that warning of her dream, embraced Christianity after the crucifixion, died a martyr to the faith, and was canonized by the Greek church.

This is the historic setting of the play, which is timed in Jerusalem on Passover morning before the crucifixion, and on Easter Day after the resurrection. Among the characters Pilate is prominent, and there are also his chief counselor and a centurion, as well as several Jews,—Bartimeus, Lazarus, and others who had been healed of diseases, Mary of Magdala, etc.

The dialogue enlarges on the Bible record from the trial before Pilate down to the garden experiences, with references and interpretations of earlier sayings and doings of Christ. It is of reverential, dignified character, capable of great power and expression in reading or reciting it.

Line drawings and stage directions are given of the production of the drama by players of the First Congregational Church of Evanston, Ill. A church need not look further for an impressive and gripping religious drama, easy to stage, suitable at any time, but specially appropriate during Lent.

Trial of Jesus (The), by John Masefield. Macmillan Co., New York. 116 pages. $1.75.

The betrayal in Gethsemane, the trials before Annas and Caiaphas and before Pilate, who sends Jesus to Herod, who returns him to Pilate for final trial and sentence,—these are the scenes taken from the Bible record and made to live in flesh and blood acting.

Our Lord himself is there, but few words other than those of Scripture are put in his mouth. As to the others, there are several characters besides those mentioned in Scripture. Their dialogue, and the spoken and musical contributions of a chorus, amplify the story with fidelity to supposed fact.

While such amplification is done with reverence and dignity of language, the great gulf between Scripture and the writings of even this master of prose is patent. However, there must be power and solemnity in the acted drama, with its vivid revival of the comments of the soldiery, the murmured hopes and fears of our Lord's friends and enemies, the anguished questions of Mary, the remorse of Judas, the cursing of Peter, the importunity of Pilate's wife (who is called Procula in this play), Pilate's declarations of our Lord's innocence, and finally the centurion's restrained account of the crucifixion given to Pilate's wife.

To Christ through Evolution, by Louis Matthews Sweet. George H. Doran Co., New York. 351 pages. $2.50.

Let the author speak for himself:

"This volume is offered as a contribution to a controversial subject, but in no controversial spirit. It is investigation, not propaganda. The author's position is frankly theistic, no less frankly Christian, no less frankly evangelical, but the whole purpose of his writing is to show that one may be all these and maintain the open mind and—what is quite as necessary,—the balanced judgment."

Dr. Sweet, who has been professor of Christian Theology and Apologetics at the Biblical Seminary of New York since 1908, writes a large book because he has a large subject. We shall not try to review it in detail, but simply say that it discourses upon the Bible and science; evolution in relation to creation, human history, sin and redemption, the incarnation; man's origin, descent, anatomy, personality, immortality, and worth; and related themes. Always there is the fruit of wide knowledge of technical scientific data and of thorough philosophical and theological training, with deep interest in the religious phase of the whole problem.

A Glossary of scientific names and terms is useful.

The Christian believer will have to look far for a more honest and competent discussion of evolution, the Bible and Christianity, regardless of one's personal views.

What Jesus Read: His Dependence and Independence, by Thomas Walker. Charles Scribner's Sons, New York. 125 pages. $1.50 net.

The author's idea is a good one, but we do not commend the outcome in all respects.

Three questions, he says, are constantly recurring to inquiring minds: What had Jesus to read? What in his teachings did he owe to his ancestral religion? And in what respects did he go beyond the best Judaism of his day?

Facilities for our Lord to read books (rolls) would lie in private ownership by well-to-do people (see Acts 19. 19; 8. 27; 2 Timothy 4. 13), ownership by circles of people, and synagogue ownership. Of course the Old Testament was not available as a single book in his day, but every synagogue would have at least a few rolls of the separate canonical and other writings. Evidently our Lord was a well read man.

His dependence upon current Jewish belief is given large emphasis by Dr. Walker as he takes successive points such as God, his justice and love, as creator and sovereign; angels; repentance; the Messiah, and numerous other topics. Many things claimed for Jesus are to be found in the best Judaism of his day, the author says.

Yet Jesus developed a new religion, so Dr. Walker proceeds once again point by point to show how he amplified or changed or even negatived existing Jewish belief.

We have not observed any recognition of the deity of Jesus of Nazareth in this book. "The notion of final doom" of the wicked is superficially treated and is considered incompatible with the fatherhood of God. And there are other flies—dead ones—in the ointment.

Biographical.

Church's Debt to Heretics (The), by Rufus M. Jones. George H. Doran Co., New York. 256 pages. $2.

Another volume of the Living Church Series.

Dr. Jones is well qualified for his task. He traces the lives of the heretics, who were often martyrs to their opinions, from the beginnings of church history down to the present. The story "is a long strange one, full of lights and shadows, tragedies and comedies, cruelty and tenderness, but it is a story of human life, and the telling of it will increase faith and heroism, and those realities by which men live."

We read in these pages a side often neglected in our usual study of the history of the church. Men whom we have hastily condemned appear differently when their aspirations and struggles are touched sympathetically. In one or two cases due emphasis fails to be made upon the lofty heroism and fine Christian character of those defenders of the faith who moulded the thinking of the church and gave us our precious heritage. Many of these, like Athanasius, suffered as much as those whose views they were combating.

The bias of the writer may be shown in an overemphasis on the contribution made by the mystics, but the effect of the persual of this volume is to enlarge one's sympathy for all sincere souls from whom we may differ in certain matters religious. At the same time it reveals the value and the inevitableness of religious controversy as the only human way to arrive at a clear understanding of the truth., It is suggestive of the true spirit in which such controversies should be conducted.—S. C. H.

From Immigrant to Inventor, by Michael Pupin. Charles Scribner's Sons, New York. 396 pages, illustrated. $2.

A successful man never fails of an audience in America, especially if he has qualities of mind and heart that make him a likeable personality. Hence the autobiography of Prof. Pupin, a Serb herdboy who came to America and by dint of natural ability and hard study came to be a leading scientist and the inventor of a practical patent that made him a millionaire,—this autobiography published in 1922 immediately took its place in popular favor. This is a cheaper edition of that worthwhile book.

Prof. Pupin must be a fine man to know. He is human, alert to what goes on around him, keen on the job in hand, ambitious, his eyes always fixed on higher heights. Perhaps the most notable factor in the man is his poetic or spiritual sense: he is not a materialist grubbing in metals and acids. "The physical facts of science are not cold unless your soul and your heart are cold," he says. They show forth the glory of God. Such idealism he sees in larger degree among scientists and captains of industry than is generally known, perhaps, and his book is calculated to promote that idealism among young people.

Roman Converts, by Arnold Lunn. Charles Scribner's Sons, New York. 275 pages.

It is not easy to review this book in restrained terms, it has so many strong

features. It is a highclass book on an unusual theme, which calls for varied gifts in one who writes upon it.

The title reveals the theme. The book is not controversial, but is intended to be research work upon the general question why "a church committed to beliefs that seem untenable still continues to win converts from men not inferior in genius and in acuteness of thought to the heretics who remain outside her fold." So the first chapter runs to 25 pages on "The Problem Stated." Follow chapters each 40 to 60 pages long on John Henry Newman, Henry Edward Manning, George Tyrrell, Ronald Knox, and G. K. Chesterton,—men of outstanding parts, of different temperaments traveling from different starting places by different paths to Rome.

The author demonstrates competence for his task both by the matter he presents and the Bibliography at the end of the book which he has evidently mastered. He has a brilliant style in his analysis of the experiences and writings of the cases he discusses. Variety is afforded the reader in the sad disappointments of Newman, the sanity of Manning, the dilemma of Tyrrell, the boyish but witty sillinesses of Knox, and the clever but unsatisfying peculiarities of Chesterton: for while the author is fair in giving the men credit for all that is fine and sincere in their words and actions, he is merciless in his exposure of such windbags as Knox and Chesterton. Withal, there is no bitterness in the book: the author has known most, if not all, of the converts, and assesses them with judicial clearness and balance.

There is a large amount of searchlight cast upon Rome, her beliefs and practices, and not always to her discredit. Indeed, a wide range of religion comes into view. Much of the material will be new to American readers, and it is immensely instructive and readable.

Sheldon (Charles M.): His Life Story. George H. Doran Co., New York. 309 pages, illustrated. $2.50.

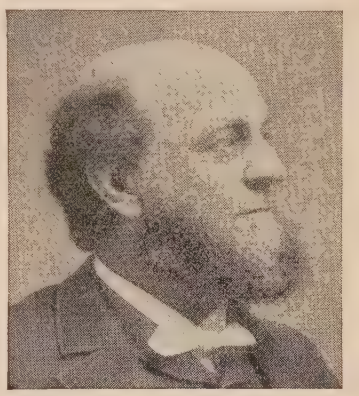
The businesslike and popular style of thought and speech which swept "In His Steps" into worldwide circulation to the number of over twenty million copies in no saying how many languages, is maintained by Dr. Sheldon in this autobiography. It is an attractive book: not overdone, not too lengthy, but every word in its place, and all helping to draw a life-size picture of a kindly, neighborly and busy American Christian gentleman who has kept his head and maintained his usefulness in spite of great successes.

While "In His Steps" is enough to have immortalized him, Dr. Sheldon has much beside to his credit. When he edited the "Topeka Daily Capital" as a distinctively Christian daily for a week in March 1900 its circulation jumped to 367,000 copies daily. Every one will enjoy reading of his early years under pioneer conditions, of his pastorates where his substantial work was done, and of his travels and more extended ministries. Get a copy!

The illustrations are numerous and noteworthy.

Vincent (John Heyl): A Biographical Sketch, by Leon H. Vincent. Macmillan Co., New York. 319 pages, illustrated. $3.50.

"Chautauqua" springs to mind at the mention of the name of Bishop Vincent. That great enterprise had its inception in 1874 as a two-weeks session of a national and



interdenominational Sunday school institute. Dr. Vincent's official title in the movement was—and remained—"Superintendent of Instruction."

Older people will remember still earlier Sunday school activities, most notable being the part he played in helping to establish the uniform lesson system while a Methodist pastor in Chicago.

This biography does justice to these outstanding facts in Bishop Vincent's life, but there is a mass of other experience which will have its appeal to every reader. His various pastorates, his foreign travels, his lectures and addresses, his resident bishopric in Europe, his amazing energy even after he "retired," all are made to live again as the personality of the man is revivified. More intimate chapters such as "Personal Characteristics," "Religious Views and Practices," Mainly Anecdotal," stand out among the Contents.

Bishop Vincent was a national figure, known and loved far beyond the limits of Methodism. His life is one of the biographical treasures of American history, not to say American religious history. This readable volume is based upon his journals, other private papers loaned by his son, his "Autobiography," and other firsthand sources.

Paul of Tarsus, by T. R. Glover. George H. Doran Co., New York. 256 pages. $2.

Few men living have a readier Biblical scholarship and a more readable style than

Dr. Glover. He regards Paul as one of the greatest figures in Greek literature and history. One has a treat, therefore, in following Dr. Glover in his survey of the biographical data known about Paul, and in his analysis and interpretation of his life and teachings.

The contents are in 10 chapters, from "Tarsus" to "The Consummation" (of teaching). An Index of Biblical passages lists about 600 texts, of which 24 are in the O. T.

Stories and Poetry.

Best Bible Tales (The), New Testament, by Nellie Hurst. Fleming H. Revell Co., New York. 223 pages, illustrated. $1.50.

Miss Hurst has the knack of telling a story. Under her treatment the Bible record lives anew in a form that may prove more understandable to young people than the usual text. Imagination comes into play, but no liberties are taken with Bible statements.

There are 47 chapters, of which 27 cover the life of Christ. The rest are based on Acts, except for one on the "Prison Letters" and one on "The Final Story" (from Revelation).

Half-Told Tales, by Henry van Dyke. Charles Scribner's Sons, New York. 150 pages, illustrated. $1.50.

Some 30 storyettes and stories, many of them from only 200 to 500 words long, each pointing a moral or unveiling a characteristic in the guise of a parable. They are mostly new,—the first fiction Dr. van Dyke has published in five years. They are bright, thoughtful, and thought-provoking.

The stories are illustrated by a number of quaint line drawings and decorations.

Honey out of the Rock: Poems, by Babette Deutsch. D. Appleton and Co., New York. 129 pages. $1.50.

A volume of short lyric pieces by a poet whom the critics consider to have arrived and to be growing in true poetic qualities,—sensibility, ardor, high-spiritedness, independence.

Lost Gospel (The), by Arthur Train. Charles Scribner's Sons, New York. 77 pages, with frontispiece. $1.50.

When this matter was published in the "Ladies' Home Journal" a year ago, it was assumed to be substantial fact by readers all over the world. The author says, however, that it is pure fiction, and in a postscript relates a curious story of how the plot of the story shaped up in his mind in the course of ten years' study of all he could find in print to give him correct cues.

The supposed Fifth Gospel was to contain Christ's teachings on war, private property, socialism, business, and politics, so revolutionary, or at least so antagonistic to prevailing economic and social theories, that the young American and his German colleague who discovered it in 1914 in some ruins in the Sahara desert chose to destroy it without reading the contents rather than plunge civilization into chaos.

A brilliant bit of fiction, graphically told.

Osman Pasha: A Drama of the New Turkey, by William Jourdan Rapp. Century Co., New York. 145 pages. $1.25.

A 4-page Foreword by Charles V. Vickrey of Near East Relief is not a good preparation for the play, which revolves around Miss Margaret Edsall, an American girl in charge of a Near East orphanage, and Osman Pasha, a general commanding a Turkish army corps in the retreat of the Greeks upon Smyrna in 1922. Osman falls in love with Miss Edsall, takes her prisoner, becomes a follower of Jesus, marries her, organizes a Brotherhood of Jesus, and 10 years later, in Act 4, dies by the hand of a dervish assassin as he is explaining in public the object of the brotherhood.

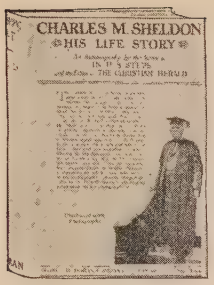
This is one thing that Mr. Vickrey apologizes for,—Osman's idea of becoming a follower of Jesus (not a Christian, so called), who is recognized as a prophet by Islam, and whose life and teachings furnish the moral power needed alongside the material prosperity of New Turkey. The fanatical dervishes resent and oppose this movement.

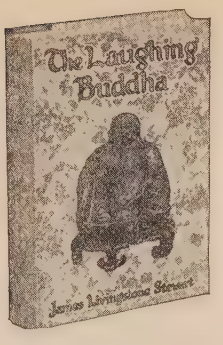
The action and the dialogue present, we suppose, certain actual conditions in Asia Minor in new light, and unfold in a dramatic plot the author's solution of the Moslem problem. The book is deeply interesting in its delineation of character, of the old Islamic contempt of the Christian infidel, the bitter repayment in hate with which the persecuted Armenian fills his full measure of retaliation, the dawning light of a brotherly and forgiving spirit mediated to both Christian and Moslem, not by the theology of either church or mosque, but by the magic of the name of Jesus, the iron conservatism of intrenched religion violently battling to protect the landmarks of bigotry, the envy of power, and the aspiration after ideals which mingle in a nation's impulses toward progress. All these the playwright has woven into a love story.

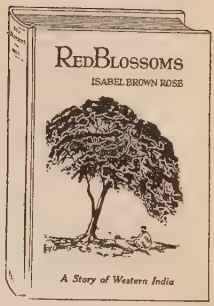
Mother and Son: A Book of Lyrics, by Robert Norwood. George H. Doran Co., New York. 72 pages. $1.50.

Real poetry, having genuine spirit and vision, showing a broad educated background, and expressed in vivid language appropriate to the themes.

The 21 pieces are divided into the Book of the Mother, the Boy, and the Man. "The Mother of Cain" and the "The Mother of Christ" run to 11 or 12 pages each, the rest are shorter, graceful poems. All reveal the religious bent of mind of the author, who is rector of St. Bartholomew's Episcopal Church, New York.







Red Blossoms: A Story of Western India, by Isabel Brown Rose. Fleming H. Revell Co., New York. 288 pages, with frontispiece. $1.75.

The "red blossoms" are the blazing flowers of the gold-mohr tree, which grows out of the sun-scorched soil in the dry season when all other vegetation is parched and withered. In the book they symbolize love and service, which so often thrive best in the apparently parched soil of pain and disappointment.

For the heroine is a missionaries' daughter, both of whom died of plague when she was only two. Raised in New England, hers was a lonely life. One object was always before her,—to take up her father's work: and as the story opens she is sailing for India as a medical missionary.

The lines of the plot are laid in the outward voyage, with a missionary widow of lovely personality, a rich Anglo-Indian lady who has had reason to despise missionaries, a major who falls in love with Dorothy but whose romance does not mature till much later, when there is a hurried war marriage, then service in Mesopotamia, and death from typhoid.

It is a downright good and cleverly written story. The incidents in civilian and missionary life are captivating. Half a dozen prominent persons are characterized with realism. And Dorothy is always lovely,—so lonely in her orphanhood, so brave and efficient in service, so happy in her brief romance, and then, as she organizes a memorial hospital, so brave and lonely once again, only now she has such a pleasant garden of memories.

The author is a member of the American Marathi Mission. She has real literary and spiritual gifts.

Selected Poems of Charles Hanson Towne. D. Appleton and Co., New York. 139 pages. $1.50.

Selections from Mr. Towne's poetry which he wishes to preserve, together with several new pieces. "Manhattan," 30 pages long, is here: the rest are short pieces,—the best of his quatrains, sonnets, lyrics, and later poems.

A tasty gift book of choice contents.

Things Seen and Heard, by Edgar J. Goodspeed. University of Chicago Press, Chicago. 226 pages. $2 net.

Fourteen essays on miscellaneous topics,—seven of which have appeared in magazines,—in which Prof. Goodspeed, translator of the "American New Testament," lets his mind ramble outside the confines of his special field. There is wit and humor, irony and playful reference: altogether a charming volume to take up for leisurely reading, always sententious, but never brain-taxing.

Daily Readings for a Year.

Heart of an Optimist (The), from the Spoken and Written Words of George Landor Perin, chosen and arranged by Florence Hobart Perin. George H. Doran Co., New York. 396 pages. $2 net.

We are told that Dr. George Landor Perin was a Universalist minister. He was pastor of Shawmut Church, Boston, from 1883 until 1910, with the exception of four years spent in Japan as the first Universalist missionary to that country. He was the founder of the Franklin Square Home for working girls. The inspiration of his self-healing faith during a severe illness, his fine personality, and interest in his fellows, endeared him to many.

The contents are arranged as daily readings, and give choice bits of thought on all sorts of subjects, usually of religious tone and reference.

Streams in the Desert, compiled by Mrs. Charles E. Cowman, Oriental Missionary Society, 832 North Hobart Boulevard, Los Angeles, Cal. 374 pages. $1.50.

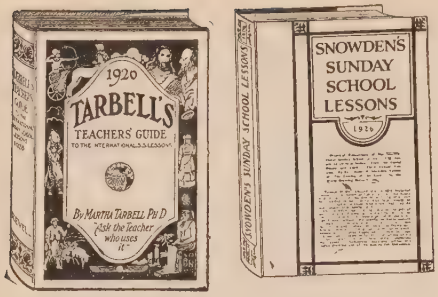
Daily readings for a year, each comprising a text and a page or so of original comment or—most frequently—quotations. Their character is deeply spiritual.

We shall hope to cull many a nugget from this book for our "Selected Thoughts for the Quiet Hour."

1926 Sunday School Lesson Helps.

Gist of the Lesson (The), 1926, by R. A. Torrey. Fleming H. Revell Co., New York. 155 pages. 35 cents.

27th year. No changes. This is the most



exclusively expository help that reaches our desk.

Snowden's Sunday School Lessons: Practical Expositions, Evangelical and Unsectarian, of the International Sunday School Lessons, Improved Uniform Series, Course for 1926, by James H. Snowden. Macmillan Co., New York. 413 pages. $1.25.

Fifth annual volume. We have used this help ourself these five years, and find it in a class by itself. On each lesson it gives a sort of condensed expository sermon: that is, it has the lesson portion for framework, and it interprets the text and gives numerous applications. It is useful and suggestive, no matter what other helps you have.

1926 Tarbell's Teachers' Guide to the International Lessons, by Martha Tarbell. Fleming H. Revell Co., New York. 432 pages, illustrated. $2.

This 21st volume of Tarbell's follows the same lines of instruction as in previous years, but the illustrations call for special mention. There are seven full-page illustrations and three maps in colors. One picture is Valerius' "Christus," the others are on the Old Testament studies, and of these three are from the movies,—"Moses" from "The Ten Commandments," "Whither Thou Goest I Will Go" from "The Chosen Prince," and "Am I My Brother's Keeper?" a picture of five destitute men, a woman and her child on a park bench on a wintry night,—all well done and distinctive.

Miss Tarbell's attitude on miracles and the supernatural, as declared in "Suggestions to Teachers, "is median, and will not satisfy everybody. Miracles are rather explained away on a nature basis. Bible statements of men "seeing" God and "Jehovah said" are disposed of as subjective, not actual experiences. But the informed reader will not be misled.

For Young People.

Arthur Mee's Children's Bible: The Greatest Book in the World, in Its Own Words, arranged by Arthur Mee. George H. Doran Co., New York. 474 pages, illustrated. $3 net.

The text is in the words of the Authorized Version, omitting only such portions as are not suitable for children.

It is divided into nine sections in the Old Testament,—"The Beginning of the World," "The Rise of the Children of Israel," and so on. Each section is preceded by an explanatory Note by the author. These sections are divided again into sub-sections with subtitles.

In the New Testament we have "The Life of Jesus," giving the story as told by each of the four Gospels, then "The Lives of the Apostles," "The Letters," and "The Dream of St. John."

There are 66 illustrations in gravure, most of them of great beauty, and many of them not so well known. Inside the covers are maps of the Bible world and of Palestine.

The author is one of the best known writers for children in England, where he is editor of the "Children's Newspaper." He has had large newspaper experience, which shows in his Notes. His attitude to the Bible is reverent and exalting, but his viewpoint is higher critical, which mars his Notes in spots. Better if he had stuck to facts!

Children's Bible (The): Selections from the Old and New Testaments, Translated and Arranged by Henry A. Sherman and Charles Foster Kent. Charles Scribner's Sons, New York. 419 pages, illustrated. $1.75.

Three years ago the de luxe book on the Bible was Sherman and Kent's "Children's Bible," an exquisite bit of printing. This popular edition is a less expensive volume, with only nine full-page pictures: but it is still a choice gift book.

The text is a translation by the authors. It is divided into natural sections which are each given a catchy title.

Merry-Go-Round: A Pilgrim's Progress around the World, by Margaret T. Applegarth. Judson Press, Philadelphia. 295 pages, illustrated. $1.50 net.

Miss Applegarth wants to create the right attitude to foreign missions, and to promote service, on the part of young people. The Merry-go-round in successive months from October to June brings before the reader five sessions each on the spread of the Bible, the Negroes, Japan, Korea, China, India, Burma, Africa, and so home again to American immigrants. Each session has a story, a key verse, a memory hymn, some drawings, and recreational suggestions.

From this description one sees that Miss Applegarth maintains her power and skill to present missionary study in attractive ways.

Various Themes.

Bible and the Jews (The), by Allen W. Johnston. Fleming H. Revell Co., New York. 181 pages. $1.50.

Mr. Johnston has a definite idea which he works out with logical clarity. He wants to exhibit the Bible teaching regarding man,

Israel, the Bible, Jesus. This he does by printing in full the text of selected passages from both Testaments as proof of the points he makes in brief explanatory connecting sentences or paragraphs. There are chapters on "Divisions of the Hebrew Bible," "Hope Must be in Christ," "Law and Grace," and on the person and work of Jesus up to the end of all things.

While the effort is of prime value to place in the hands of Jews, every believer will profit by the cumulative study.

Least Known America, by A. Eugene Bartlett. Fleming H. Revell Co., New York. 286 pages, illustrated. $2.50.

Personally conducted journeys take the reader first into "Our Least Known Southwest," in the back country of New Mexico and Arizona (135 pages); then into "America's Little Known Northeast," Newfoundland (40 pages); and lastly to certain "Outposts and Outports," in both North and South America (75 pages).

There are three maps and a dozen pictures of places and persons and buildings. The reading matter is full of historical and biographical data regarding the localities visited. Hence the volume is a pleasant form of education in a field where most of us must confess blank ignorance.

Seven Professions and the Teachings of Jesus, by Matthew Hale Wilson. Westminster Press, Philadelphia. 264 pages. $1.50.

The seven professions are the Christian physician, the Christian lawyer, the clergyman, the Christian banker, the Christian editor, the Christian teacher, and "The New Profession," namely, the Christian business man who considers human welfare above profits.

The author's effort, based upon study of the Bible and correspondence with Christian leaders in the various professions over a period of 15 years, is to present a balanced conception of the actual and possible problems in each profession and of the teaching of our Lord.

Stories of the Great Hymns of the Church, by Silas H. Paine. New Era Publishing Co., Montclair, N. J. 795 pages, with frontispiece. $3 net.

Silas H. Paine was a prominent official in the Standard Oil Company for many years, an officer in Broadway Tabernacle and superintendent of the Sunday school. We are told that he first became interested in hymnology in 1883, and was keen on it ever afterwards. That he had a thorough understanding of the subject in its useful religious aspects is shown by a six-page introduction telling how hymns can be made more useful in work and worship.

The body of this handsome book contains 805 numbered articles, averaging less than a page each. A few songs like "A Life on the Ocean Wave" are included. Some hymns have several articles devoted to them. The articles contain biographical data about the author or composer, or historical references, or anecdotes arising out of their use or origin.

The book should interest everyone, whether one is familiar with all the hymns or not.

Upper Road of Vision (The), by Kathrine R. Logan. George H. Doran Co., New York. 200 pages, with frontispiece. $1.35 net.

A book of quotations and anecdotes cleverly woven together under five headings in order to stimulate the seeing of visions and the following of them in the stress of daily life. As such it makes a kindly and helpful gift book, and the publishers have furthered this suggestion by its attractive make-up.

Youth's Adventure, by Allan A. Hunter. D. Appleton and Co., New York. 154 pages. $1.25.

We are told in the Foreword that this volume of essays represents the thought of the best of the younger generation. There are eight chapters, the first "Youth and the Systems," in which the author pays his respects to the world as is. The other chapters deal with trust, war, internationalism, sex matters, race reconciliation, education, religion.

The writer is vigorous and unshackled in thought and diction. Just what good the book will do is hard to say, because it only represents one individual, and he has probably changed his mind in forty ways ere this. If he has read all the books he names at the end of the chapters he must know a lot.

THE SPREAD OF CHRISTIANITY.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

December 6. Paul's Voyage and Shipwreck.

Acts 27. Lesson portion, 30-44.

Volumes have been written on this chapter, which is so full and fascinating that a teacher can only pick out a few points appropriate to his own class.

It tells of the most famous voyage and shipwreck in the Bible, if not in all literature. Recall the story of Jonah's voyage in the Old Testament.

It is incomparable among ancient writings for its proved accuracy of geographical and nautical detail. It bears the mark of truth and authenticity in every line, and puts Luke in the front rank as a writer and historian. Trace the voyage on a map.

As a matter of church history the significance of the voyage is that a new world is opening in the cause of Christ. Jerusalem is left behind for ever by the great apostle. Rome is to be the new center.

God.

The sure conviction born of a reading of the narrative is the fact of GOD.

A believing mortal.

The heart of the chapter from the human side is the apostle's creed, I BELIEVE GOD (25). Everything about Paul springs from this.

We have followed Paul around for many years and in all sorts of experiences, but this story reveals a number of characteristics which we hardly knew he possessed. Take pencil and paper, and jot them down.

For instance, his companionships and friendships (2, 3); his practical sagacity, sound judgment (9, 10, 21),—he had already been through the horrors of shipwreck three times, and was inured to hardship and danger (2 Corinthians 11. 25-27); his moral ascendancy as a result of his courage and resourcefulness in time of general drifting and despair (15, 20), his helpful assistance (19, 35), his contagious optimism during days and nights of terror (22, 25, 36), his assurances of safety (22, 31, 34, 44), his common sense and prudence (31, 34), his kindly thought for others (33, 34). These human qualities were kept in a proper balance between faith and effort by his consecration (23), prayerfulness (24), faith (25), thankfulness (35).

In each emergency Paul came to the front. Like many another Christian worker he could turn his hand to anything. Unheeded at first (11), he won the confidence of the centurion (31, 32, 43). This little preacher became chief adviser on board, the actual captain of the ship and commander of the military escort.

It is a wonderful pen picture that Luke draws, an inspiring revelation of Paul's masterful characteristics. And all were born of faith in God.

God's providence and purposes.

Two years before the Lord had commissioned Paul to witness in Rome (23. 11). The commission still holds (24). Neither stormy sea, nor crazy ship, nor cowardly captain and crew, nor rockbound shore, nor serpent's bite, can break this "MUST" and keep him back. Rather, everything ends in getting Paul to Rome, and since there was no foreign missionary society back of him Rome provides all transportation.

God is the God of special providences. His promises once given shall be fulfilled. And he respects human agencies. The ship's company of 276 souls owed their lives to God's answer to Paul's prayers (24),—and doubtless we may include Luke's and Aristarchus'. The world does not realize what it owes to the presence and prayers of believers. This principle of vicarious salvation is the true philosophy of human history, the true social gospel.

There is need of Christian leadership in everyday life today.

Times of trouble and danger are opportunities for Christian character to shine and take hold.

The hour of emergency reveals the character of the man.

December 13. Paul in Melita and Rome.

Acts 28. Lesson portion, 16-31.

Luke does not speak a word of the discomforts and delay of the castaways during those winter months after being shipwrecked upon the island of Malta, nor of any evangelizing throughout the island, though his silence does not mean that nothing was done (1-10). All that is recorded of the three months is, first, the incident of Paul and the viper, and, second, Paul's healing ministry, and the reaction of these upon the islanders. Being in custody, and being ignorant of the native speech, may have prevented active evangelization. Paul's presence was certainly of untold benefit to the islanders, as evidenced by their grateful kindness and generosity up to departure. This section, indeed, furnishes a study in friendliness and hospitality creditable to all parties. Truly the people entertained an angel unawares.

Paul was not approaching a city where he was unknown. Three years before he had written the great epistle to the large church at Rome, whose faith was spoken of throughout the world. He had prayed for the believers there unceasingly, always, making request that he might be sped on his way to come to them, for he longed to see them, to impart to them some spiritual gift, to establish them, and gain mutual encouragement (Romans 1. 8-12). Many of them he greeted by name in the last chapter of that epistle. And now, as soon as word reached Rome that Paul had landed on Italian soil, some set out to meet him, and reached him at the Market of Appius, 43 miles down the pike, while another group met him at Three Taverns, 33 miles from Rome.

Paul always responded to fellowship, and the cordial greeting received from these strangers lifted his spirits in the trying circumstances under which he approached the goal of his dreams and prayers. Never before had he been so welcomed to a city.

Rome at last, 16-31!

Again we are struck by Luke's reserve. Not a word does he say of the church in Rome, nor of Paul's trial, nor of the results of such influence and ministries as Paul exercised during the two years of his present sojourn (30).

Among Paul's activities we know that he wrote the "Prison Epistles" so called,—though he was not confined in a prison,—

Philemon, Ephesians, Colossians, Philippians. Read through these epistles, and make a note of all items that throw light on Paul's period of imprisonment.

We learn, for example, that his being chained to a soldier, a different man every few hours, opened new channels for Paul's influence, and so the gospel penetrated the emperor's palace, while many Christian brethren were emboldened to speak the word without being afraid (Philippians 1. 12-14). Two most important streams of influence, one personal, the other public. He made his chain a fishing line. Said a minister in the course of a sermon, "I wish I could be handcuffed to some of you for half an hour till you should hear me through!"

We learn too that messengers went to and fro between Paul and the churches he had founded, as they sought advice, contributed to his needs, etc.

Luke tells of Paul's effort to reach the Jews of Rome (17-29), which would have to be done, if at all, before turning to the Gentiles. His ardent desire to win Jews to Christ is expressed in Romans 9 to 11. He had two interviews with them, finding them conciliatory and willing to listen.

Upon their rejection of his message Paul preached and taught in his hired house (30, 31). This is the last glimpse we have of Paul in Acts unhindered, full of confidence and free to fulfil the passion of his life.

December 20. Paul's Summary of His Life.

2 Timothy 3. 10, 11; 4. 6-18.

Was Paul a success?

What final estimate shall be put upon his life and labors?

Humanly speaking, matters did not usually go well with him after he became a Christian, either in personal experience or in missionary work. Much the contrary.

But what did Paul himself think? Such passages as 3. 10, 11 give his answer.

We get a further estimate in 4. 6-18, which contains his last known words. He has been exhorting Timothy as to the correct attitude he should take in facing the responsibilities and dangers at Ephesus, and as the letter draws to a close he becomes personal, and speaks of his own ministry, and his associates, and his end. In a positive but modest way he epitomizes his immediate condition, his long career, his future prospects.

I am now ready to be offered, 6.

He feels his work is done, and once again we have that word "ready" to express his attitude. Ready for his life to be poured out in martyrdom, if that is God's will.

The time of my departure is at hand, 6.

"Departure" carries the metaphor of a ship loosing its moorings and sailing out to sea. No longer confined in port, but setting out upon its proper function.

I have fought a good fight, 7.

Paul uses the metaphor of a wrestler (not soldier). He has striven in a noble strife,—with sin and evil. There is no whining, no lament, as he looks back upon his stormy career. The record is clean.

I have finished my course, 7.

Like a runner speeding toward the goal.

I have kept the faith, 7.

Like a trustee. This explains all else, whether "the faith" means his own attitude of belief or the body of truth he believed. What a testimony this is!

Henceforth, etc:, 8.

The fight is finished, a crown is coming, a token of success such as was given to the winner in the Greek games.

What "day"? Not the day of his martyrdom, but of Christ's appearing. Paul's forward glance reached beyond the grave.

At a gathering in New York the chairman introduced Dr. Andrew Bonar with a reference to this crown which should be given him. As Dr. Bonar rose to speak his first words were:

"And not to me only, but unto all them also that love his appearing."

For the love of Christ's appearing, the habitual love and longing for his appearing, is the mark of a sincere, forward-looking Christian: and this shall gain the reward.

Meanwhile, however, Paul is not living in the air. He has not lost interest in life. He misses the companionship of his younger associates, and has some unpleasantness to face. He needs that cloak he left at Troas, and the books and parchments. Some scholars think these were New Testament writings, his own or others.

A happy future, 16-18.

Nothing is positively known of Paul's history after the close of Acts. It is generally thought that he was acquitted and released at the end of the two years, that he engaged in further missionary tours, and was arrested again and brought back to Rome.

This time his confinement was not so easy as during the first imprisonment. At his first examination he was alone: his younger companions all being at work elsewhere, and the local Christians either killed or scattered by persecution, or unwilling to face the risk. But as in previous crises that we have seen, the Lord himself stood by Paul, and strengthened him, and delivered him from Satan; and his quiet confidence as to the future, both on earth and in the life beyond, breaks into a doxology.

In the cause of Christ faithfulness is what counts: not necessarily success as the world regards it. Our Lord himself was a failure from this standpoint.

The only life that bears looking back upon without regret and remorse is the life of Christian devotion and endeavor.

December 27. Review: From Athens to Rome.

Acts 17. 16 to 28.

This lesson marks several terminals in our studies.

We have now come to the end of a two-year course in the Bible, in which relatively more time has been given to the life of our Lord and the spread of Christianity.

The latter subject has been our sphere of study during the past nine months. It would be well to point out on a map the range over which the gospel has spread.

We have also reached the end of Paul's career, on which we have spent six months.

Last week's lesson was "Paul's Summary of His Life." No doubt many teachers reviewed elements of his personality and character arising out of the passages in 2 Timothy. It will avoid going over the same ground if today's review surveys the outward experiences of Paul. Beginning as a persecutor in Jerusalem, we leave him in Rome, a prisoner, but still a center of missionary influence and propaganda.

Some suggestive lines of review are:

Outstanding principles of Paul's character, ministry and teaching as seen in the narrative in Acts;

The wide range of persons he preached to: Jews, Greeks, Roman officials and soldiers, natives of the various countries visited, intellectuals at Athens, craftsmen at Ephesus, etc. List names wherever given, and note how Paul influenced them;

His friends and companions;

His epistles. Recite their names, and tell something of the churches and persons to whom they were addressed.

What did Paul do for Christianity that was not and perhaps could not be done by other apostles?

What are leading values in his life and ministry for believers, for churches, and for the missionary cause today?

Geographical Review. Hardly any part of the Bible requires the use of a map so constantly as Acts. Locate each place named and what happened there. Get an up-to-date atlas of the Near East, and with the help of the latest encyclopedias learn what you can of present day conditions in these places, especially the results of recent exploration and digging.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

How Can We Translate Christmas into Service?

1 John 4. 7-14. December 6.

Christmas is Christ: meaning, when translated into life, doing always what he would do if he were in our circumstances.

It is more, says one, than employment under organized agencies of Christianity: it is considering every worthwhile form of life work an opportunity to show the Christmas spirit.

In the findings of a group of college students a year ago was this paragraph: "Inasmuch as all walks of life have a part in effecting or hindering the advance to a Christian society on earth, we believe all vocations should be fairly emphasized by the church as channels for expressing a Christian (and therefore a Christmas) point of view."

He who believes that Christmas service begins and ends with Christmas week commits a great error.

* * * * *

Unselfishness is a fundamental factor in translating Christmas into service.

The late Victor F. Lawson, owner and publisher of the "Chicago Daily News," bequeathed three-fourths of his millions to religious and benevolent purposes. His life was as fine an example of unselfish service to a community as this country has ever seen. A deep religious principle with him was: "To own is to owe; to live is to give; to love is to lift." "I am among you as he that serveth" was one of his favorite texts.

* * * * *

A young Canadian physician found in insulin a cure for diabetes. Instead of yielding to the lure of wealth, which his discovery made possible, he practically said: "Insulin must be produced at cost, and thus be available for the poorest of sufferers."

* * * * *

Let us kindle anew in our hearts and homes the fire of hospitality! It was not in the inn where our Lord's mother sought rest, but it should loom large during Christmastide.

Then let the gate swing open,
  However poor the yard,
Lest weary people visit you
  And find the passage barred!

Unlatch the door at midnight,
  And let your lantern's glow
Shine out to guide the traveler's feet
  To you across the snow!

What if your yard be narrow?
  What if your house be small?

There is a Guest whose coming
Will glorify it all!

Bible Principles of Giving.

Leviticus 27. 30; 1 Corinthians 16. 1-4, 14.
December 13.

A little girl said to a visitor:

"Tomorrow's father's birthday, and I'm going to give him a beautiful pair of slippers!"

"Where will you get the money to buy them?" asked the visitor.

"Why, father will give me the money!" she answered.

And the father loved her for the gift, even though he had to pay for it.

In the end we can only give back to God what belongs to him. "The earth is the Lord's, and the fulness thereof." Then let us render unto God the things that are his, not keeping back the best and biggest of all possible gifts,—ourselves!

* * * * *

A witty person once said: "There are three kinds of givers, the flint, the sponge, and the honeycomb. To get anything out of the flint you must hammer it, and then you get only chips and sparks. To get water out of a sponge you must squeeze it, and the more you squeeze the more you will get. But the honeycomb just overflows with its own sweetness."

We all want to be classified with honeycomb givers. If so, read Deuteronomy 28. 3-6. Being a blessing is not far from being a benefit.

* * * * *

At a meeting of a woman's missionary society the president arose and said:

"We will open our meeting by singing the beautiful consecration hymn, beginning:

'Take my life, and let it be
Consecrated, Lord, to thee!'

We will omit the fourth verse."

"Madam president," said a voice in the rear, "I object to omitting the fourth verse. There are two lines in that verse we should never forget:

'Take my silver and my gold,
Not a mite would I withhold!'"

If it were just the singing of it it would not be so bad, but we are omitting the practice of it in our church life, and funds are short everywhere.

MONEYGRAMS FROM VARIOUS SOURCES.

We all might do more than we have done,
And not be one whit the worse:
It never was loving that emptied the heart,
Nor giving that emptied the purse.

I never knew how it came about, said Richard Baxter, but I always seem to have the most come in when I give the most away. (Luke 6. 38.)

Whatever we may think of tithing legislation, it can hardly be conceived that with a world to win for Christ we should be less liberal under the gospel than the Jew was under the law, with no missionary work to prosecute.

There are people in every church who stop practising the Bible the minute they look at a dollar.

Why is Christmas a Time of Joy?

Matthew 1. 18-23; 2 Corinthians 9. 15.
December 20.

There is a story of a world that grew colorless in a single night. The sun rose like a lump of lead. Clouds became lifeless vapors. Fire fled from precious stones, and light from every gem. The stars faded out of sight. Grass became colorless as stubble. The people died of bewilderment and fear.

How fittingly this story illustrates the condition our world would be in had not God's love manifested itself in sending the light of the world in his only begotten Son! Then—

Joy to the world, the Lord is come!
Let earth receive her king,
Let every heart prepare him room,
And heaven and nature sing!

* * * * *

Rev. C. E. Parker of Vikarabad, India, writes: "A few years ago throughout this district a Christian song was never heard, unless sung by a Christian worker or some children who had been taught by him. Today all along the roads people are singing praises to God, the old obscene songs being forgotten. Men are singing at the well, women at the mill, farmers in the fields. Today our common greeting is, 'Are you happy?' and the answer is, 'All happy inside! Jesus is inside my heart.'"

Christmas is a time of joy because the real Joy-bringer dwells within our hearts.

* * * * *

If you could look down upon Africa you would see a ribbon of fertile green, 3000 miles long, threading through wide wastes of sand and barrenness. One has likened this valley to the channel of joy which the birth of Jesus brought to a benighted world. Wherever the stream of Christmas joy flows, the great joys of life—love, home, friendship, service,—abound.

* * * * *

It is related that a certain benevolent man had an unsympathetic, glum friend, to whom the world seemed cold, uncharitable and matter-of-fact. The man had often tried to win his friend to a better state of mind and heart. Finally one Christmas he induced his friend to join with him in distributing gifts to others. When the day was over the crusty man's heart was melted and trans-

formed by service and sacrifice (for he was not rich), and he jubilantly exclaimed:

"Why, there must have been real joy for Christ in dying on the cross!"

Christmas is a time of joy when we have the spirit of giving that brings great happiness into the lives of others.

Press On!

Philippians 3. 7-14. December 27.

When an old Negro preacher was asked what Paul meant by "Press on" he replied:

"He meant, fustly, take hold; secondly, hold on; thudly, nebber let go!"

Men judge by the way you succeed, but God judges by the way you intended to press toward the mark.

One does not drive home a nail with a single blow. Paul was aware of that, and hammered away till he did the thing he promised himself he would do.

Paul in his race was a true optimist, he made the best of it when he got the worst of it.

* * * * *

Waste no tears
Upon the blotted record of past years,
But turn the page and smile, oh smile to see
The fair white pages that remain for thee!

Thank God it is always possible to begin again and smile! A smile, says one, is a light in the window of the face, by which the heart signifies it is at home, waiting and ready to press on.

* * * * *

One writes: "I was rummaging along the seashore, gathering treasures of stone and shell. High on the beach lay a shell more beautiful than any I had seen. I said to myself, That shell is safe enough: I can pick it up as I return. So I wandered along, but when I returned to pick up my most beautiful shell I found a high wave had swept it back into the bosom of the sea."

The wave of another year is coming in, dear fellow workers! Let us not fail to pick up the beautiful shells of opportunity of which life is so full!

* * * * *

P—alms are not won without the pangs of effort.
R—emember, man makes his own place, be it heaven or hell.
E—xample and precept are the two oars that move the world either upward or downward.
S—uccess is not limited to an 8-hour day's work.
S—eek to possess one good, great and glorious ideal, whose light shall eclipse all the rush lights of the world.
O—n a monument erected to a gallant fighter in the world war is this inscription: "He refused to quit."
N—o one has a right to make today's encampment his permanent dwelling place.

SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

DECEMBER, 1925.

TUESDAY, 1st. *Then said the Lord unto Moses, Behold, I will rain bread from heaven for you: and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no! Exodus 16. 4.*

A moment in the morning, take your Bible in your hand,
And catch a glimpse of glory from the peaceful Promised Land;
It will linger still before you when you seek the busy mart,
And like flowers of hope will blossom into beauty in your heart:
The precious words, like jewels, will glisten all the day
With a rare effulgent glory that will brighten all the way.

—Anon.

WEDNESDAY, 2nd. *Only believe! Mark 5. 36.*

We have here a lesson of the greatest importance, namely this, that when alone in the inner chamber we must send up our petitions trusting implicitly in the love of God and in the power of the Lord Jesus.—Andrew Murray.

THURSDAY, 3rd. *Search me, O God, and know my heart: try me, and know my thoughts! Psalm 139. 23.*

Let us be honest with God! Let David's prayer be ours: "Search me, O God,"—not my neighbors, not other people, but "Search ME!"—D. L. Moody.

FRIDAY, 4th. *Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time! 1 Peter 5. 6.*

How did you get under the power of sin? By yielding to it. Now, as you yielded to sin, so now yield yourselves unto God, and you get the benefit of God's power!—Evan H. Hopkins.

SATURDAY, 5th. *Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the*

Lord hath promised to them that love him. James 1. 12.

Untried innocence may be merely sleeping sin.—D. M. Panton.

SUNDAY, 6th. *Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift! Matthew 5. 23, 24.*

How quickly and surely when "before the altar" the wrong assumes its true proportions! Out in the busy day you treated your brother roughly, you spoke of him unlovingly, you insinuated something to his disadvantage: yes, and you justified it to yourself. But now you want to draw near to God, and see, his finger is pointing to the spot of defilement!—Hubert Brooke.

MONDAY, 7th. *My expectation is from him. Psalm 62. 5.*

We have "expectations" beyond this life. We are expecting crowns of glory, we are hoping to be among the multitude of shining ones before the throne, we are longing for the time when we shall be like our glorious Lord. If these be thy expectations, O my soul, then live for God, with the desire and resolve to glorify him!—C. H. Spurgeon.

TUESDAY, 8th. *Yea, they spake against God: they said, Can God furnish a table in the wilderness? Psalm 78. 19.*

They said: "Can God?" It hurt and wounded God so deeply that he has printed it in his Book. Say no more, "Can God?" Rather say this, "God CAN!" That will clear up many a problem. That will bring you through many a difficulty in your life.—C. A. Fox.

WEDNESDAY, 9th. *Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. Nehemiah 2. 4.*

I have a thousand times tested the efficacy of sudden prayer in moments of difficulty, when confronted with a little temptation, when overwhelmed with irritation, before an anxious interview, before writing a difficult passage. How often has the temptation floated away, the irritation mastered itself, the right word been said, the right sentence written! To do all we are capable of, and then to commit the matter to the hand of the Father, that is the best that we can do.—Arthur C. Benson.

THURSDAY, 10th. *There cometh a woman of Samaria to draw water. Jesus saith unto her, Give me to drink! John 4. 7.*

We never know when it is Christ that stands before us, in some suppliant or needy one, with timid request for help. We should be careful how we treat the lowliest, lest some day we deny a cup of water to the blessed, glorious Christ.—J. R. Miller.

FRIDAY, 11th. *Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. 2 Corinthians 4. 17.*

Let us be patient! These severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise.
—H. W. Longfellow.

SATURDAY, 12th. *Jesus said unto them, Come ye after me, and I will make you to become fishers of men! Mark 1. 17.*

I would be a fisher of men, O Christ! May I not hesitate to confess thee openly and always!—Howard Agnew Johnston.

SUNDAY, 13th. *When the Son of man shall come in his glory. . . . . Matthew 25. 31.*

Oh that believers had not lost their bright hope of the Lord's return, while they faithlessly and continually talk of death as their portion! True, we may "fall on sleep," and no man knoweth the hour of Christ's coming save the Father; but the one bright hope of faithful Christian hearts is ever this,—the Lord himself shall come.—G. Campbell Morgan.

MONDAY, 14th. *Hold thou me up, and I shall be safe, and I will have respect unto thy statutes continually! Psalm 119. 117.*

Will God in very deed let me put my hand in his before I take one step into the rough, cold world, where there is so much to chill the heart and throw a dark cloud over the face of truth and purity and love? If he will, then I will lift my hand to his, and say, "Father, spurn not thy poor weak child!"—Joseph Parker.

TUESDAY, 15th. *Bless the Lord, O my soul! Psalm 103. 1.*

Do it,—do it now! Exercise yourself in the art and mystery of praise! We are here to serve our apprenticeship to this blessed craft, that as very masters we may take our place in the eternal praise on high.—Mark Guy Pearse.

WEDNESDAY, 16th. *In the morning, rising up a great while before day, he departed into a solitary place, and there prayed. Mark 1. 35.*

There are some Christians who think they are excused from prayer and meditation in secret, because they are so busy. Their work presses them so in the morning that they cannot possibly get time to pray. Their cares occupy them so all day, that they do not find one quiet moment to go apart with God. In the evening there are

so many social, or other engagements,—meetings, societies, parties—or they are so tired, that prayer is crowded out. The example of Christ speaks its solemn rebuke to all such trifling.—J. R. Miller.

THURSDAY, 17th. *Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. John 12. 3.*

"The house was filled." Not only the house, but Jerusalem; not only Jerusalem, but Judea; not only Judea, but, thank God, the whole world has been filled with that odor, and it has lost none of its fragrance yet! I believe that the sweet scent ascends to heaven itself.—D. L. Moody.

FRIDAY, 18th. *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Romans 8. 32.*

"How shall he not?" It is a grand argument to use with God, and it is one that he has put into our hands to overcome by. —C. A. Fox.

SATURDAY, 19th. *Redeeming the time. Ephesians 5. 16.*

The consecration of time is sadly neglected. We are ready to consecrate material possessions and gifts bestowed, but are often careless of our time.—G. Campbell Morgan.

SUNDAY, 20th. *He that hath seen me hath seen the Father. John 14. 9.*

Until the birth in Bethlehem God spoke to man in human words, but in Christ God appears in human nature. A human heart here speaks in human language and human motions.—Abraham Kuyper.

MONDAY, 21st. *And the shepherds returned, glorifying and praising God for all the things that they had heard and seen. Luke 2. 20.*

Songs of gladness fill the air,
Joy is echoed everywhere,
For Christmas time is here;
May all its gladness come to you
With joy that springs forever new,
To fill your heart with cheer!

TUESDAY, 22nd. *As he sat at meat with them he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him. Luke 24. 30, 31.*

Do you recognize Christ in the commonplaces,—not in the great crises, but in the little things of life? The joyful people in the church of Christ are those who see God in the commonplaces,—in the breaking of bread, the giving of food and health and clothing; in the fresh air and bright sunlight.—A. C. Dixon.

WEDNESDAY, 23rd. *The Word became flesh and dwelt among us, (and we beheld his glory, glory as of the only begotten from the Father,) full of grace and truth. John 1. 14, R. V.*

We challenge the world and we say that Jesus of the New Testament, the Jesus of virgin birth, of virtuous life, of vicarious dying and of victorious resurrection, stands amid this age, with all its fierce light, its boasted civilization, and its new psychology, facile princeps, the crowned Lord, because of the supernal glory of his own character. —G. Campbell Morgan.

THURSDAY, 24th. *Suddenly there was with the angel a multitude of the heavenly host, praising God. Luke 2. 13.*

Deep lies the snow upon the earth,
But all the sky is ringing
With joyous song, and all night long
The stars shall dance with singing.
—Eugene Field.

FRIDAY, 25th. *For this purpose the Son of God was manifested, that he might destroy the works of the devil. 1 John 3. 8.*

'Tis Christmas Day! The bells ring out
Good news for fallen man,
Planned by a God of love and grace
Before the world began.

He knew what havoc sin had wrought,
He saw that man was dead,
And so he said another Man
Should bruise the serpent's head.

O Lord, we wonder at such love
Bestowed on such as we:
But since thou gav'st thyself for us,
We give ourselves to thee!

And thus we celebrate the day
When Christ in grace came down,
And wait till he in glory comes,
His work of grace to crown!
—Sidney Collett.

SATURDAY, 26th. *Come, and hear, all ye that fear God, and I will declare what he hath done for my soul! Psalm 66. 16.*

We have each of us a chapter to supply for the biography of Christ, and until each believer has written down what the Lord has done for his soul the biography is still incomplete.—J. D. Jones.

SUNDAY, 27th. *The glorious gospel of the blessed God, which was committed to my trust. 1 Timothy 1. 11.*

I honestly believe that the worldliness, and the higher criticism, and the disintegration which is going on in so many quarters within the church of Jesus Christ, are due to our hoarding the gospel and leaving the perishing millions of this world to die without a chance of their souls' salvation. Let me plead with you, dear brethren, in the name of the Lord Jesus Christ for the perishing world for which he died!—A. B. Simpson.

MONDAY, 28th. *Eye hath not seen, nor ear*

heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1 Corinthians 2. 9.

On whatever shore the boat of a loyal and dutiful life touches, wherever we land, if we listen to the voice of Jesus we shall find preparations on the beach.—J. H. Jowett.

TUESDAY, 29th. *Where the Spirit of the Lord is, there is liberty. 2 Corinthians 3. 17.*

Not liberty for us to do as we please, but liberty for God to do as he pleases in us.

WEDNESDAY, 30th. *We spend our years as a tale that is told. Psalm 90. 9.*

Each year has brought us some sunny hours,
With a wealth of song and a crown of flowers.
We hail the new that has come in view,
Work comes with it, and pleasures, too;
And even though it may bring some pain,
Each passing year is a thing of gain,
With smiles of hope, and not with tears,
We meet our friends in the glad new years!

THURSDAY, 31st. *A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night! Psalm 90. 4.*

When the year of life is ending,
When the Watchnight hour has come,
May our souls, to heaven ascending,
Find the New Year's welcome home!

—L. Shorey.

BIBLE NOTES FOR DAILY DEVOTIONS.

WHAT JESUS THOUGHT ABOUT LIFE'S PROBLEMS.

Rev. John Gardner, D. D., Riverside, Cal.

DECEMBER, 1925.

WHAT JESUS THOUGHT ABOUT SUFFERING.

Tuesday, 1st. Luke 4. 28, 29; Matthew 8. 16, 17, 20.

Wherever men speak of Jesus they know him as a man of sorrows and acquainted with grief. His advent was an occasion of joy to expectant souls, and was heralded by heavenly choristers, yet it was clouded by the sorrow of mothers who wailed for little ones done to death by a cruel monster who dreaded the coming of the Lord's anointed. Such is the story told by the evangelists about the birth of Jesus.

The record of his ministry is filled with the suffering heaped upon him by those to whom he ministered. He went to his own people, those with whom he had grown up, those with whom he had learned the Law and the Prophets, and when he opened the Scriptures to them they first wondered, and then turned on him to rend him. Much of our sorrow and suffering comes through sickness or accident or misfortune, but occasionally we have to face the bitterness of life when we find those whom we have denied ourselves to help turning on us in cruel criticism and open persecution. Every public man knows something of this. Ministers are familiar with the experience. It came to Jesus in its severest form.

Much of the suffering of Jesus came to him through his profound sympathy with those who were burdened with disease and infirmity. He helped where he could, and virtue went out of him. It meant a great deal for him to bear the sicknesses of others. We dwell so much on the literalness of the words "Speak the word only, and my servant shall be healed," that we imagine Jesus had only to issue a command to find instant power over all manner of weakness. It was not so. He gave of himself, and was wearied by his tasks.

A further illustration of what sorrow and suffering meant to Jesus is found in the words "Foxes have holes, etc." It may be, however, that Jesus did not mean precisely what a literal interpretation of the words implies. He may have been suggesting that he was without a spiritual home, an outcast from the circles who made themselves guardians of the traditions of Judaism. Anyhow, to follow him meant hardship, humiliation, distress of mind, and possibly of body. Jesus had understanding of spiritual conflict and distress.

O God, we need the consciousness of thy presence as we pass through the waters! Give us courage to be faithful, may we glorify thee in all that we say and do! In Christ's name. Amen.

Wednesday, 2nd. Matthew 9. 3; 11. 19; 12. 24.

Probably no form of suffering is so acute as the mental anguish of a man who finds his highest and purest motives misjudged, and hears his character assailed. Especially distressing is it for a man who is trying to serve God to find that because his ways of thinking and acting are different from others they accuse him of being wicked. This

was the experience of the Master. His question "Wherefore think ye evil things?" is indicative of what he was suffering. And yet he did not hesitate to go right on with his work, and to assert the authority with which he made his onslaught on sin and doubt and fear.

The criticism of Jesus extended to his private life. His kindly and generous nature seemed to give offence, and when he went so far as to eat bread with publicans and sinners, and thus to commune with them and identify himself with them, he was judged as one of them and shared their reproach. Much of what people thought about them was deserved, but to regulate our actions by the reputation of other people is dangerous, and Jesus declined to be other than himself. He went with people because he loved them and wanted to make their burdens his own. His motives and methods were utterly incomprehensible to his critics, but he points out that wisdom has its own standards of conduct, and he could be understood by anyone who had a true appreciation of human nature and the value of a human soul.

At this point the Master draws very near to us. Many sensitive souls have been deeply wounded by the harsh and uncharitable judgments of others. Of course, if we choose to live in a different way from what is sanctioned by the society of good people with whom we have been reared, we must recognize the strain which we put upon ourselves. As an illustration let us take theater-going. A generation ago many good people felt that the theater was no place for a Christian. Today multitudes of professing Christians patronize it. If you think that you can go to the theater without injury, then you must accept the responsibility of deciding what plays are pure and what are not pure, and you ought to leave when you find that you have gone to a play which contains what is wrong.

Life for a Christian becomes a hard thing when once he lets down the barriers. His books, his pleasures, his friendships, his food, his business and politics have all to be faced with a sense of personal responsibility, for himself and for society.

Jesus acted as he did because his conscience told him he could.

Dear Lord, we know not how to order our steps as thy disciples! We want to learn from thee how to live. Help us to walk in the light, and according to thy power we pray that thou wilt keep us from falling! Amen.

Thursday, 3rd. Matthew 16. 21; 17. 22, 23; 13. 54-58; 20. 17-19.

The offence which Jesus gave to people seems to have spread not only among those who belonged to the Pharisaic party, but also to his neighbors, and even his own kin. Whether he proclaimed the gospel of liberty from all that fetters the soul, or delivered men from sickness and misery of soul, he was suspected: and the suspicions of men hurt him. It was part of his cross, to know himself misjudged, despised and rejected of men.

Indeed, the shadow of the cross had now fallen across his life. He knew what lay ahead. Bruce says, "The solemn event was foreknown by him from the first, and he betrayed his consciousness of what was awaiting him by a variety of occasional allusions. These earlier utterances, however, were all couched in mystic language. They were of the nature of riddles whose meaning became clear after the event, but which before none could, or at least did, read."

Now, however, it behooves him to speak openly. He knows that the hour is approaching, that the rulers have taken counsel against him openly, and so he prepares his disciples for the inevitable. Does he speak morbidly? Not at all. And yet he feels it. He has come with love's offering, and has had it cast back as a thing of offence. He has gone about restoring men to virtue and challenging them to the abandonment of all they had on behalf of others, and his enterprise has been called devilish. True, he went along this way because he saw that at the end of it he would procure salvation for all the sons of men, and the joy that was set before him made the way seem glorious, even though bathed with blood. But on the other hand he smarted at the cruel injustice which his fellows inflicted on him. It is because of this that other men are told to remember Jesus in the days when they have to endure the contradiction of sinners against themselves. The only thing that Jesus conceives as impossible is that he should seek a way of escape. And he demands of his followers a like devotion to duty.

There are two facts which Jesus holds constantly in view: first, that if men murder him he will yet save them, and second, that he will rise again. His death will not, cannot, end all for himself any more than for the world.

Dear Lord, we would learn the meaning of thy death! We pray for courage to take thy cross and follow thee. Remove from us all fear of suffering as we embark on the task of helping and saving others! Amen.

Friday, 4th. John 6. 66-71; Matthew 26. 36-46; Mark 14. 50.

Jesus discovered that evil lurks in the hearts of the chosen as well as in the souls of the prejudiced and the wicked. He had gathered about him twelve men who should be with him, he had organized them for service, he had trusted some of them with high office and made one of them the dispenser of his bounty. Yet he discovered that if the rulers were plotting against him his most dangerous foes were lurking within the inner circle of discipleship. The same

forces which made the Pharisees his enemies might lead to the disloyalty of his intimates.

If one of his friends could betray him, three others failed him in the hour of his anguish. He had told them what events were pending, he had indicated his need of the help that comes from prayer, yet the chosen three were not able to brace themselves sufficiently or to make his sorrow their own to the extent of watching with him for a single hour. If ever a man needed a friend Jesus needed one, if ever a soul needed sympathy Jesus needed it, but his disciples failed him. They had only walked three miles, they were men used to staying awake all night when tending their nets, they had made loud protestations of loyalty, and declared they would die with him, and were able to drink his cup and share his baptism, but now when told to watch and pray they simply sat down and went to sleep. Is any sorrow worse than that of finding those on whom you felt you could count, too eaten up with their own attitudes and theories to be willing or able to share your travail? Jesus went through this and yet felt that these men were worth saving, and that he must see people in their potentiality rather than their immediate conduct.

The attitude of the Master was not controlled by the conduct of the disciples. Jesus never allows others to decide what he is to say or do. He lives on a loftier plane, he is always himself.

Should we ever surrender our loftier thoughts and behavior because the people for whom we labor are so little and contemptible? When we understand them, are they ever contemptible? Jesus did not think so. Having loved his own which were in the world, he loved them unto the end.

O God, help us to be like our Master! May we remember that we are always to behave like thee because we are thy children! Let the Spirit of Christ teach us how to think and act towards others! In Christ's name. Amen.

Saturday, 5th. Mark 8. 17-21; 9. 19.

Mark tells of another cause for suffering in Christ. It lay in the lack of appreciation of the true inwardness of all that he was doing and saying.

He labored with his disciples, but they always dwelt on the surface of everything he said and did. There was a real danger abroad. It lay in the spirit of the leaders. These men had closed minds, and everything Jesus said and did was misconstrued. He saw that his disciples were liable to the same error, and unless corrected might in their turn use his religion in precisely the same way that the scribes used the Jewish religion. The leaven of the Pharisees has been called hypocrisy, and that of the Herodians worldliness. When these forces are working in the mind they soon permeate a man's whole mentality. They make him sour and distasteful.

There were other dangers besetting the disciples which distressed Jesus. He found them encrusted in tradition, so that his new ideas could not break into their hearts. He noticed, too, that they only gave him half their attention. He found that they were not deep and thorough, and soon forgot the significance of his words and acts. All of this was baffling and disappointing to him. The future depended on men receiving and retaining the good seed of the kingdom.

These weaknesses revealed themselves in their tragic results. The Mount of Transfiguration was not far removed in time from Mount Calvary. Jesus had borne patiently with his disciples, teaching them and training them to do apostolic work, and had every right to expect that during the time of his absence in the holy mount they would meet those who were in distress and deliver them. Instead he found them engaged in heated argument with the sworn foes of their Master, and utterly inadequate for the task. He saw them face to face with the pleading of a father and the sickness of his son. They were baffled and apparently discredited. Their one only refuge was a firm conviction that if their Master were among them he could and would work deliverance. It was this failure on the part of his followers that cast a cloud over the last days of Christ. Had he failed in essential things? Who does not know this sorrow? The cure for it is self-discipline and prayer.

Our God and Father, we are weak, and do not know our weakness until we meet the difficulties of the way! We pray that we may be taught of thee. Give us an insight into human nature, a graciousness and tactfulness which shall help us to do the Master's work successfully! In his name. Amen.

Sunday, 6th. John 7. 7, 12, 19, 20, 32.

This chapter is full of incident. Jesus has come to the point in his career where he openly claims to be the Messiah. His brethren are annoyed, and insist that if he has such pretensions he ought to go to Jerusalem and submit his claims to the rulers and the chief priests. The proper place for the Messiah is in the city. He replies that to go there in such fashion as they suggest would be to court the martyr's death. He therefore waits in the hills of Galilee, and seeks direction from his Father.

At last the revelation is given. The hour appointed by the Father is at hand. He therefore goes up privately, and finds that he is the subject of conversation. Those who have come as pilgrims are convinced that he is the Messiah. The people who live in Jerusalem know that the rulers have already decided that he must be got out of the way. In the midst of the dis-

cussion Jesus emerges with the challenge, Why do you plan to kill me? At once the controversy becomes personal. He charges them with ignorance of God. They charge him with blasphemy. The pilgrims take sides. Many believe on him, others agree with the rulers in condemning him. Their reasons are that he comes in a manner which does not literally fulfil some of the words of the Old Testament. Their literalism blinds them to the spirituality of the mission of the Lord's anointed.

It should be noted what were the criticisms which found expression in these discussions. Some averred that Jesus was a good man, others denied this and believed that he was thoroughly bad. Some said he was endowed with the wisdom of God and had a knowledge which was not possessed by any of the scribes and learned men of their time, others denied that a man who had never studied in the recognized schools in Jerusalem could possibly be sufficiently educated to be a religious teacher. Jesus meets this situation. He has spoken from his heart and to the hearts of men, his words have been interpretative of the will of God. The failure of these people to appreciate him is on a level with their failure to understand Moses.

To see himself misunderstood and to hear himself maligned was the fate of Jesus, and yet he met it by crying, "I am the light of the world!"

The way to meet criticism is to be true to God and your ministry. Be sure that you are right with God, wait until he gives you word to go forth, and then fear not what may happen; your cause shall triumph, even if you are put to death!

Almighty God, thou hast not left thyself without a witness, and thou never wilt! Thy cause must triumph in the earth. Help us to win men to thee! In Christ's name. Amen.

Monday, 7th. John 12. 27; 15. 18; 17. 14; 18. 22, 23.

All men marvel at the submissiveness of Jesus. His struggle in Gethsemane was ended in triumph, as was this earlier struggle. We must not imagine that the cross was easy for him to bear. His victory was won through bitter crying and tears. Its absoluteness is cause for marvel.

The hatred of men for Christ is part of their antipathy against God and goodness. It was the divine in Christ which roused man to fury: in striking against him they were trying to reach the soul of the universe. This hatred will vent itself whenever a man appears as God-possessed. Persecution is not a chance or accidental thing. It springs up immediately and inevitably whenever anyone appears who has no fellowship with works of darkness. Hatred is a fact, and in his intercessory prayer Jesus takes cognizance of it. Christ and Belial can never declare a truce.

Whenever the church is at peace it has forgotten its Lord. These are not great days because they are quiet days. We have not compromised, but simply surrendered to evil. Of course we keep up appearances, we organize our work like efficiency experts, we use our pet phrases, we go through our genuflections, we use the incense of worship. But we have really let go the vital things, or we should find ourselves in the grip of deadly conflict. What bootlegger fears the church of Christ? What dancer or setter of fashion pays the slightest attention to the church of the Redeemer? What government pauses in its naval and military estimates in order to know what the church will do? No, we are a long way from realizing the necessity of the prayer of Jesus that we may be helped in our time of persecution. It is quite a long time since the world hated us. It finds us the cheapest and most effective advertising agency. Our tempers are roused at one another's opinions instead of facing and loathing the spirit of wickedness in high places. Jesus met with the crowning insult of his career in the house and in the presence of the high priest. How he was hated! And yet he was dying to save them all!

Our Father, give us a sense of the majesty of truth! Make us faithful to thee and thy will! Fill us with the spirit of Christ! Amen.

WHAT JESUS THOUGHT ABOUT THE FUTURE.

Tuesday, 8th. Matthew 10. 16-42; Mark 13. 9-13; Luke 12. 11, 12; 21. 12-17.

We now approach the most solemn, as it is the most difficult, aspect of our Lord's thought. Many problems are involved in interpretation. Some passages seem to be out of their setting in one Gospel when we compare them with another; some passages have a shade of meaning in one Gospel which they do not have in another. This is the reason why there is such difference of opinion among students today.

It is beyond my task to attempt to deal with critical problems. I shall simply follow the method which I have adopted for all these years of straightforward interpretation of the passage in hand, without an attempt to harmonize all passages into a theory.

Matthew has gathered together a number of the sayings of our Lord apparently without any attempt at chronological order. He is elucidating the fact that those who share the spirit and enterprise of Christ are engaged in a winning fight. The conflict is attended with peril. It is a conflict between truth and error, light and darkness, love and hate. Persecutions will arise; spiritual forces hostile to God will league

themselves for the frustration of the effort of those who would spread the gospel; a man's own nature will react, and fear will league itself with the hostile; parents will be out of sympathy. It means war, and war in which good men will have to side with each other. In the midst of these ideas we encounter the saying that the messengers shall not have completed their evangelistic effort before they see the Son of man come. Now it is obvious that Jesus could not mean they should not have finished their immediate tour before he should come again, for he was not to be put to death for some time.

The passages in Mark and Luke have similar ideas, but do not attach the words about the coming of the Son of man. So we are driven to look for a meaning in Matthew other than what might seem to be the intent of the message taken alone. Horton suggests that the words should be read to mean something like this:

"Do not linger in the evangelistic mission to the cities of Israel (cf. verse 6), but pass rapidly through, because before you finish the homeland I shall have taken on my more universal title of Son of man, i.e., the messenger of God to humanity at large."

I like this idea, and think it is not only simple but natural, and obviates the necessity of attempting more arbitrary solutions of the problem.

Our Master, we rejoice that thou belongest to all mankind! Thy name is Wonderful, thou art the possession of all the sons of men. Through thy revelation of the Father we come to a new view of God which fills us with love and hope. Accept our adoration, we beseech thee! Amen.

Wednesday, 9th. Mark 9.1; Luke 9.27; Matthew 16.28.

What are we to understand by this prediction? How was it fulfilled?

Undoubtedly there were many who interpreted such sayings as implying that Christ would come again in the lifetime of his followers. The promise asserts that they shall see the kingdom already come with power. Matthew adds they shall see the Son of man coming in his kingdom. Now the kingdom of God cannot be thought of apart from the presence of Christ, whose spirit constitutes the reality of the kingdom. Is this what Matthew means?

Some think the words were fulfilled at Pentecost, when the Spirit was outpoured and multitudes were converted.

Others have suggested that the reference may have been to the transfiguration, which took place immediately afterwards: but this can hardly have been the case.

Others think the circumstances attendant on the fall of Jerusalem carried with them the setting aside of the Jewish church and the development of the Christian church as a separate organization.

Still others think that the words have a more distant reference, and belong to the final advent. It is difficult to see that the last meaning is true, for our Lord did not return in that generation. He said elsewhere he did not know the day or the hour.

If the reference is to something which that generation should see, we must look for some such event as indicated the triumph of the cause. Pentecost would be such a time.

Whatever be the true meaning it is well to grasp an idea to which Horton gives expression. After suggesting that the transfiguration may be the incident referred to, he continues: "It enables us to grasp a great principle, which we too easily let slip, viz., that Christ's coming began from the first and is manifested gradually to the end. Possibly in every assembly of his people he could repeat the promise of this verse: and we should pray that we may have eyes to see his coming."

I think we should fix this fact in our minds, that Jesus probably did not foretell events which did not happen. His precise words were probably plain enough, and had a definite spiritual content.

Our Master, we rejoice in the triumphs which thou art ever winning! Each new generation sees thy majesty more clearly. Hasten the day when all the world shall see thee and bend before thee! Amen.

Thursday, 10th. Mark 13.1-13; Matthew 24.3, 14.

These words of Christ have solemn portent. The disciples are impressed with the solid, granite-like structure of Herod's Temple. If anything has stability, it is a structure so strong, so solid. But Jesus warns his friends that soon these mighty walls will be in ruins. Then follow their questions as to the time when such things may happen. His reply is that there is nothing of special significance about such catastrophes. They feel that there must be some connection between them and the end of the world. Jesus bids them beware of such ideas. They are likely to beguile them into error. First they expose them to the claims of men who assert themselves to be God's anointed, then they become unsettled and forget their real business in their speculations as to the future. Their immediate duty is to give themselves to the task of making the gospel known to the uttermost parts of the earth. The end will come in due time, not that sort of an end which is expected by all such theorizings, but the end for which God has been working through all the centuries of his revelation and through his gift of his Son.

Much confusion arose in those first days through men putting a meaning of their own into the word "end." The gospel had been preached unto the utmost bounds of the known world before the end of the first century, but the end they looked for had not come.

It seems natural to attach these words to the fall of Jerusalem in the reign of Titus, A. D. 70. They were literally fulfilled at that time: I mean, as to the overthrow of the Temple, and of all that was most stable in Jerusalem. At the same time the work of missionary propaganda had been carried out. The difficulty comes when men attach the words to the physical second coming of Christ. I do not believe that our Master ever said anything which did not come to pass, but it is obvious from a careful comparison of the words of Matthew with those of Mark that different men had gained different impressions as to his words or meaning. Possibly several of his addresses have been run together.

It seems to me probable that in the discourse under consideration our Lord did not refer to his second coming, but to some other "end" which was of importance.

O God, help us to abound in hope! May we see thee as the all-powerful and all-loving, and may confidence in thy purpose dispel all our fears as to the triumph of the gospel! Give us zeal that is fed by hope! In Christ's name. Amen.

Friday, 11th. Mark 13. 14-23; Matthew 24. 15-28.

What is the "abomination of desolation"? Salmond says, "Here it is applied to the desecration of the Holy City and the Temple by Rome, for Luke gives this as an equivalent statement, 'When ye see Jerusalem compassed by armies, then know that her desolation is at hand.' The Roman eagles were objects of detestation as well as terror to the Jew, because they bore the effigy of the emperor and had sacrifices offered to them by the soldiery. The Roman armies holding the Holy City in their heathen grasp, the Roman eagles lifted over the site of the Temple itself, these were the 'abomination of desolation.' The R. V. adopts the reading 'Standing where HE ought not,' instead of 'where IT ought not,' a reading which renders the abomination as personal, concentrated in the Roman soldiery or Roman leader. When this personal embodiment of idolatrous, heathen power was seen there, standing where he ought not, that is, within the precincts of the Temple, the sign of the rapidly approaching end was to be recognized, and the disciples could not too soon prepare for it."

Whatever happened at the fall of Jerusalem, we know that the second coming of Christ did not occur. To read these prophecies of what was to happen at that time and what did actually happen as though they had some special reference to the signs of the return of our Lord, is to confuse his teaching. He specifically says that his disciples will be in danger of doing that very thing, but they will be confused and disappointed if they do. Fearful things are to happen, and will involve themselves as well as others who may be in Jerusalem at the time, and from these things they are to make their escape if possible. Men are not to court martyrdom. If it comes they must face it bravely for his sake, but they must not invite it, and if possible they must escape from it.

Our greatest dangers are spiritual, and in times of crisis we are peculiarly liable to be led by false cries. The true coming of Christ is not to be after this fashion. He will come suddenly, and through other causes, and for other purposes.

Our Father, when we become distressed at the wickedness of our times and the manner in which evil boasts itself, help us to see the spirit of Christ which is at work in the world, and to recollect the triumphs he is winning in every clime! Amen.

Saturday, 12th. Mark 13. 24-33.

I do not think there can be any doubt that this passage refers to what we usually understand by the phrase "the second coming of Christ." It is true that the reference to "coming in clouds" carries us back to Daniel, but somehow the words refer to an objective event. The sign is not defined, and must not be interpreted. It is an indication of a great and solemn event. In the return of the Lord the elect are to enter into their triumph. But now the question arises, How are we to understand this reference to clouds? Must they be interpreted in a physical, materialistic way, or are they symbols containing a great and spiritual truth? Christian men are hopelessly divided in their replies.

Snowden says: "As to the coming of Christ in clouds so that every eye shall see him, would not this be a physical impossibility? For one thing, does Christ now have a physical body which can be seen by our physical eyes? Does he not now have that spiritual body which is not flesh and blood? And for another thing, if he were up in the clouds could he be seen from every side of the earth? The Bible never requires us in our faith to contradict our senses and the laws of nature, and it does contradict both to suppose that from every side of the opaque earth a body could be seen up in the air. The statement that every eye shall see him, taken literally, is just as practically impossible as the statement 'This is my body,' when taken in the same way. We have no difficulty in seeing that 'This is my body' is a symbolical statement of a spiritual fact, and so we conclude that the statement that Christ will come physically visible in the clouds is similarly to be taken as a figurative statement of a spiritual reality."

Undoubtedly the Jews were familiar with such figurative language, and so the words of Christ would not sound impossible to them.

I have quoted Snowden at length because his ideas coincide with my own. I want to

point out, however, that premillenarians do not seem to find difficulty in believing that Christ will come in visible physical form, and yet that every eye shall see him.

Our God and Father, we build ourselves on thy faithfulness! We believe that in the end of the days thou wilt give the kingdom and the glory to our Christ, and we pray for patience to wait until the times are fulfilled. Make us ready for that day! Amen.

Sunday, 13th. Mark 14. 62; Matthew 26. 64; Luke 22. 69.

Apparently these words refer to the parousia, yet if we look at them carefully we shall find certain difficulties in so interpreting them.

Jesus says, "From now on," and such a phrase implies something progressive rather than a single sublime event in the distant future. And when we read "Ye shall see" in such a connection it conveys the impression that the revelation to which the Master refers is one which the people of that time were to enjoy, although the final consummation might be indefinitely deferred. Part of the difficulty encountered by students lies here, that the words of Jesus do not always seem to refer to precisely the same thing, and some good people feel that they ought to. There are passages which refer to a sublime event in the future when he shall come in power and great glory, but there are also several passages which suggest that his coming is a progressive and developing thing, an experience of the soul and also an experience of the society of the good which we call the church of Christ.

The words are a reply to Caiaphas, and are an open avowal of the Messiahship of Jesus. To be seated on the right hand of God conveys the idea of judgeship, and Jesus claims that these men should become immediately aware of his entrance on this authority, and also of his coming into his kingdom among men. I do not think that this word was fulfilled at Pentecost, but certainly Pentecost was one of the tokens of its fulfilment.

There are scholars who suggest that Jesus was emphasizing some single event, Pentecost or else the fall of Jerusalem. But it does not seem to me that a single event satisfies the language, but rather a progressive revelation of authority in the moral and spiritual sphere, such as men have become aware of in increasing fashion as the centuries have passed. The Acts of the Apostles shows not only the crowds but also the sanhedrin disturbed by the consciousness of a new spirit and new standard of judgment which could not be ignored.

O God, we are glad that thou art working so mightily in the earth! Through the lips of thy preachers and teachers, through the pens of writers, through the fingers of doctors and nurses, through the love and tenderness of friends, in school and press, in the counsel of parents, thou art working. Accept our praise, in Christ's name! Amen.

Monday, 14th. Luke 17. 20 to 18. 8.

A common expectation was that there would be a great demonstration in the sky, and a visible descent of the Messiah. The nature of this expectation can be discovered from reading the Book of Enoch and similar works written about that time. Jesus warns his disciples and others against this tendency. They must not imagine that the kingdom belongs to some future day, but not to the present time. It is among men now.

While it is true that the kingdom is here and growing, the meaning of verse 24 must surely be that one day with suddenness and yet with visibility the sovereign of that kingdom will appear. If we have any warrant for believing in our personal immortality and the ultimate realization of all that makes life intelligible and complete, there must be a personal triumph for him who is the Lord of life. When the king appears we shall make no mistake as to his appearance. I know that scholars like Stevens argue that the opening verses of the passage refer to a spiritual coming, but I cannot see how these sayings about the coming of the Son of man can be interpreted otherwise than as implying a definite event. The reference to his coming cannot fairly be called incidental. It is a definite thing.

We must not ignore these words or put them on one side because the whole subject is so perplexing. The modern student is under obligation to face them frankly and free from bias. Either the future life will give Christ the satisfaction of his soul, or there is no future life for any of us, but simply a joining of the choir invisible of the immortal dead. If such is our belief we ought to be frank about it, and admit that we have put on one side the apocalyptic teaching of Jesus as irrational and unnecessary.

O God, thou didst not disappoint thy people in the sending of the Christ! They waited long, but the fulfilment came in the fulness of the times. We pray that once more the glory of the Lord may shine forth, and we may know his presence among us as our Christ! Amen.

Tuesday, 15th. Luke 19. 11-27.

The people who expect the coming of the kingdom are warned that the event to which they look forward will involve a judgment. The waiting time is one of responsibility. Certain things have to be done. Each man has a commission, each has been entrusted with something of moment, something which if rightly and diligently used will bring profit and honor.

The parable turns on the idea that the nobleman is absent. He does not cease to reign because he is away from home. He will learn what is going on. Now we must

be careful how we interpret such an idea. If we are too literalistic in our interpretation of the words of a parable we find ourselves in hopeless confusion. Some think this means that Jesus Christ is absent in some distant country, and that this age is the dispensation of another, whom we call the Holy Spirit. Indeed, there are many confusing ideas about the divine. The imagery of the parable is meant to emphasize that the disciple is a servant, that he is entrusted with powers, that he will have to give an accounting, that diligence will bring its own reward in large and important service in the new day. The parable is meant for the servants of the king more than for the king himself.

Life's glory lies in its responsibilities, life's rewards come in larger responsibilities. If we use our powers they will grow, if we neglect them they will disappear. To materialize such teaching is to miss the intention of Jesus. He lays hold of incidents of the day and hour to impart spiritual instruction.

Snowden points out that while this parable emphasizes the sovereignty of Christ in his kingdom, it also emphasizes the democracy of the kingdom. Men are not forced to serve. They are free to choose; only if they do not serve they suffer loss.

Our Father, help us to make our calling and election sure! Teach us to work the works of our Master! May he find us diligent! Amen.

Wednesday, 16th. Matthew 25. 14-29.

That on which emphasis is laid is that whatever these men have, it is not their own. They are custodians of their Lord's wealth, and are accountable to him for its usage. What is demanded is fidelity and industry. The size of the trust is not a matter of great moment, but the fact that whether one has large power or small he is expected to use his power, and to use it as a trustworthy man. If a man who had ten talents only employed one, he would obviously lack both in fidelity and in effort. Hence, larger endowment adds to our responsibility. Whether we have much or little we hold it in trust, and must give an accounting. A man's reaction to life reveals the spirit with which he comes to life.

Now we may imagine that the point of this parable is not so much the return of the king as the fidelity of the servants, but anyhow they are to be alert, and their control of their talents is largely due to their sense of the reality of their lord's return and his personal investigation of their fidelity and success. Can we afford to be without this element in our religious life? If we think that it is a matter of indifference what we do with the divine endowment, shall we prove determined just because we have something to do? Are men so imbued with the love of service that they will be eager to start and to finish, whether they have to or not? I fancy that the reason for the indifference of so many brilliant people is their disbelief that there ever will be a reckoning day, or that their future will depend upon it. Notwithstanding the extravagances of many people when expressing their hopes for the future coming of our Lord, I do rejoice at the way in which they go about preparing themselves for the event. Those who have not thought their way through the problem would do well to consider their ways. It is not fear which inspires these people, but holy joy. They want to please their Master and to enhance his glory.

I want to bear this testimony because I have not felt that my interpretation of the teaching of the Master warrants my acceptance of many of their conclusions. Like them, however, I do believe and expect his coming triumph, and I do look forward to carrying some sheaves into his granaries.

Almighty God, teach us to be faithful! May we discharge our trust as men who know the privilege and also the responsibility of life! Help us to live with a sense of the day when we shall be challenged by him who gave himself for us! In his name. Amen.

Thursday, 17th. Luke 12. 35-48.

It is quite true that a coming of the Lord happens to every individual at the day when he passes beyond this life, but that is not the meaning of these words. We can use them to emphasize the solemnity of going to meet him, but this passage speaks of his coming to surprise his people here.

Whether the words are to be interpreted as indicating a great final day of judgment is again open to question. There may be such a judgment day, but this passage refers to something quite definite, and that is a sudden and unexpected breaking into a marriage scene of the Son of man.

Jesus is calling attention to the return with its attendant responsibilities. We are not to live careless or presumptuous lives. We are men and women of responsibility, and will most certainly have to face our use or abuse of those responsibilities.

This is the only thing emphasized by our Lord's reply to the question of Peter. Beware of presumptuous sins, beware of neglected duty, beware of unused talents, beware of living below your best! Jesus demands moral integrity, intelligence and aptness in the discharge of Christian service. To give less to him than we give to our businesses is an affront to holiness, it is to despise the nobleness of living. The higher our position, the larger our power, the more serious our obligation to consider one another.

The portion of the unfaithful is not to be contemplated without apprehension. To be branded as a man who ignored the highest and did the loftiest things in the most careless manner is to court disgrace in the day

when all eyes are open to see each other as they really are. From such a fate every talented Christian ought to shrink. Lest we fall into it, let us redeem the time that remains!

O God, guard us from presumptuous sins! May we serve our Lord fearlessly, intelligently, resourcefully! Help us to give all our powers to the doing of his will! In his name. Amen.

Friday, 18th. Matthew 13. 33; 21. 43; 24. 14; Mark 4. 28; Luke 17. 22.

The kingdom of Christ will not win a sudden triumph. It will spread. Its ultimate triumph is beyond all doubt. It begins as a world process, it is completed through the transformation of all with which it comes into contact.

Now we must lay hold of this element in the teaching of Jesus. It recurs again and again. There is an ever increasing purpose which binds the centuries together. To fail to see the process is to miss the surest token of the end. Men are blind to the reality who are always star-gazing. "First the blade, then the ear, then the full corn in the ear": such is the way in which the Master described the consummation of his kingdom. The gospel is to be preached in all the world, disciples are to be made of all nations, the scope of the work is as universal as the loving purpose of God. This fact should be uppermost in all our thought as we study the teaching concerning the future.

If this preaching of the gospel to all the world and making disciples is part of the program of the waiting time, are we justified in insinuating that the preaching does not mean with a view to conversion, but simply as a witness and the fulfilling of the condition which will make the second coming possible? It is inconceivable to me that anyone should have such an idea of Christ. The making of disciples is the object of the great commission. It is inevitable that the gospel, being what it is, should produce results. An impotent Christ or an impotent gospel alike seem to me to be inconceivable.

When we read that the day will come when we shall desire to see one of the days of the Son of man and shall not see it, we must remember that these words were addressed to disciples, and not to the world outside.

Our Father, may we never permit ourselves to imagine that thy word can return to thee void, or fail in accomplishing that whereto thou sendest it. May we do our work with intensity because we want all men to come to the knowledge of the wondrous truth! Amen.

Saturday, 19th. Matthew 5. 22; 7. 21-23; 12. 33-37; Luke 6. 43-45.

We now come to a different aspect of the future, though at some points related to that which we have been considering. Stevens says, "The principle of judgment is repeatedly recognized in the teaching of Jesus, but in connection with this subject we encounter a difficulty analogous to that which we found when studying the parousia. The divine judgment is presented now as a process, and now as a final crisis, and it is impossible to determine with confidence to which of these certain passages were intended to refer. In the passage, 'Every one who is angry with his brother shall be in danger of the judgment,' the reference is probably to the local court, which here stands as a symbol of temporal divine judgment."

Our second passage undoubtedly refers to the final day of judgment. Critics may say that this is Matthew's view of a saying of Jesus, but we may not go behind the word as it is recorded. It is true that in the parallel passage in Luke 13. 25-30 there is no specific reference to the day of judgment, but it is surely implied, or at any rate an occasion when those who claim to have known him after the flesh, but whose lives were never surrendered to him, will be repudiated for their hollow hypocrisy. Jesus holds that we are accountable beings, and that we will be held responsible for the words we have spoken as well as the deeds we have wrought and the evil tempers we have entertained. Life is charged with solemn significance.

This idea of words being deeds is one of those dynamic things which make Christ so irresistible in his approach to life. He speaks, and in a moment the scales fall from our eyes, and we see life in its true proportions. Our old hypocrisies are exposed.

Stevens well says: "Jesus set aside the whole Levitical idea of defilement by external acts and contact as superficial. A man is defiled, he said, not by what he eats or touches, but by what he does with evil motive and intent."

Let us beware of acting a false part in life! Surely it behooves each of us to aim at sincerity and simplicity. Character reveals itself in subtle ways. Life is to be tested by its fruitage. It is the after effect of speech which shows its true nature, and to this the Master refers.

Almighty God, may we learn to keep our hearts with all diligence, because out of them are the issues of life! Make us aware of the sacredness of life! May we never forget the day when we must stand before the judgment seat of Christ! In his name. Amen.

Sunday, 20th. Matthew 25. 31-46.

Snowden well says: "Faith in the second coming of Christ as a future event is precious to all Christian believers, and this common hope rises above and overshadows all diversities of belief as to the time and mode of its fulfilment, as a mountain overshadows all the little hills lying around its feet."

The present passage associates judgment with the parousia. The kingdom that awaits the blessed is a prepared kingdom. It is built on righteousness, it is open to those who are good.

To whom does this passage refer?

Is it the separation of Christians from those who have rejected Christ? Some scholars say No, it is a description of those who belong to Christ. Some have been true to him and have had compassion on his brethren, and these are to enter into his kingdom, but some have been indifferent to the needs of their brethren and his, and such will be rejected as men who have been assuming to be Christians and belong to the flock when as a matter of fact their hearts were filled with other things, and they were blind and deaf to the need of their poor distressed brethren.

Others, however, say No, it is a judgment of the world outside. This world has repudiated the challenge to kindliness, and has walked in selfish and callous ease. It knew its duty, but did it not.

Others hold that it is a description of the general judgment on all mankind. But is this really the case? Could the final judgment be centered on our response to the appeal of suffering humanity as represented in these types?

I am inclined to agree with the conclusion of Stevens when he says: "I regard it as extremely doubtful whether we can legitimately claim that this passage is more than a pictorial exposition of a principle of divine judgment, namely, that even small deeds of service, done from love, are approved by Christ, while their neglect is condemned."

It seems that judgment is a process, and yet reaches a climax at some solemn and august epoch or event.

Our Master, we have been careless as to our duty, and neglectful of our opportunity: show us thy compassion! Give us readiness of mind and heart to respond to the needs which surround us! May we be loyal to the brotherhood! Amen.

Monday, 21st. Matthew 10. 32-42; Luke 9. 23-27.

The passage in Luke contains the earliest reference by our Lord to his second advent. He speaks of the tragic end of his first coming, and goes on to the glory that is set before him in his second coming. His appeal is to the heroic. He would have men forget themselves in their cause. He would warn against the self-calculation which, while aiming at preservation, ends in ruin. He is under no illusions as to the end which must come to himself, and as inevitably to those who follow in his steps.

It is essential that we recognize the inevitable tragedy of a failure on the part of our chief friends to keep step with us, to share our ideals and aims. Alienations are the inevitable result of responding to the call of God. Jesus experienced it in his earthly life, and we must be prepared for it. Men are bound to be at variance concerning matters such as these which belong to the gospel of Christ.

We must be alert to succor those who are going through this process of rejection and crucifixion. Not to appreciate the divisive nature of the spiritual life is one of the sad things in our modern Christian life.

We must not imagine that these words of Jesus indicate a belligerent Christianity. Very often a pacifist has more red blood in his veins than the whole court-martial that sends him to prison or to be shot. The attack of Jesus is of a different sort from what is indicated in cutting people's throats. To stand in the day of the Lord demands a forgetfulness of self and a kindly understanding of others who suffer for his sake.

O Lord, give us courage to be true when all men forsake us and our dearest friends become our enemies! Help us to cling to our ideals even when those at home do not understand us! If we must resist evil, help us to do it in thy spirit! Amen.

Tuesday, 22nd. Mark 9. 47, 48; Matthew 5. 29, 30; 25.46.

Jesus here identifies the kingdom with life that is life indeed. He thinks not of endless existence so much as of life as possessing an endless reach and satisfaction. What, then, is the significance of the words, "Where their worm dieth not and the fire is not quenched"? Is it something external to the man into which he is precipitated? It is undoubtedly figurative, but of what?

Many scholars, particularly of former days, believed it meant a great deal more than an awakened and self-tormented personality, even a literal hell into which they were precipitated by avenging hands, there to receive punishments inflicted upon them at the command of him whom they had offended. If the judgment is of this nature, then the punishments are to be regarded with a sense of their finality.

There is no doubt that Jesus looked forward to an event which would involve men in serious issues, and that whatever element in their nature was an instrument of purpose it was better to eradicate it by an act of sacrifice now than to let it involve the whole nature in ruin and punishment. The point to be settled in interpreting such passages is the nature of the reference. Is it an exhortation to physical immolation, or is it a figurative reference to the will and emotions?

Slater says on our last passage: "According to the N. T. and the primitive Christian teachers (before Origen), the persuasion was universal that the adjudication would be final. The object of the parable, however, should be kept in mind. It was not to furnish a scientific eschatology, or a posi-

tive program of the great hereafter. Jesus used, as in Luke 16. 19-31, conceptions which were familiar to those around him in order to apply his own great doctrine. The teaching of future retribution is not given now for the first time, nor is there any advance beyond the views concerning the future conditions of the righteous and the wicked which were then accepted and familiar to the Jews. That which Jesus was intent on making known was that the eternal life in which they believed was not for the socially respectable and formally righteous, as they too often imagined, but for the real servants of God. On the other hand, the eternal fire was not for the classes despised for their poverty and ignorance, but for those who betrayed, by lives of selfishness, their want of the spirit of God."

This is an important note. Moreover, we must remember that these sayings were not addressed to those whom we call worldlings, but to those whom we consider pious, and it was they who were in danger of this terrible fire.

O God, have mercy upon us, and teach us so to rid our natures of things that are offensive to thee and destructive in themselves, that they will not involve us in endless ruin! We need thy help if we are to be saved! Come to our aid, we pray! In Christ's name. Amen.

Wednesday, 23rd. Mark 12. 24-27; Luke 20. 35, 36; 14. 14.

Salmond says of our first passage: "The point of the statement turns on two things. Of these the first is the O. T. conception of the divine fellowship. The condition of life, of all life worthy of the name, is the fellowship of God, and that fellowship ensures the life. The second is the O. T. conception of man. The Hebrew Scriptures think of man as a unity, in the integrity and oneness of his corporeal and incorporeal nature. They do not distinguish sharply, as modern thought does, between soul and body. It is the man himself, the whole living, breathing man, that passes at death into Sheol, the unseen world, and continues to exist there. It was on these foundations that the O. T. revelation of life, immortality, and resurrection grew from stage to stage in definiteness and clearness. So the argument from the words 'I am the God of Abraham, and the God of Isaac, and the God of Jacob,' which might seem to us not to carry us beyond the idea of the immortality of the soul, meant to the Hebrew mind the continued existence of the man himself in the integrity of his substantial living being, and so contained the idea of a resurrection. Luke adds, 'For all live unto him,' extending the scope of the statement beyond the patriarchs named. To us men seem to die: to God they live. Death is a change of relation to the world and to men: it does not change our relation to God."

The teaching of our Lord concerning what we call the resurrection life is characterized by great restraint. Other parts of the New Testament seem to expect a resurrection of all, but there is only one passage in the Gospels which would seem to warrant such an idea. It is John 5. 29: "They that have done good unto the resurrection of life, and they that have done ill unto the resurrection of judgment." This passage, however, raises another problem, for it emphasizes the thought of works rather than of belief as the basis of judgment.

Where the Gospels show such restraint we should be careful lest we become too dogmatic as to the details of that solemn event.

Our Lord and God, we seek aid so to order our lives that in the day when we stand before thee it may be without shame! We are unable to order our lives aright without thy aid. Succor us, we beseech thee! Amen.

Thursday, 24th. John 3. 3, 5, 15, 16; 12. 24, 25; 17. 3.

The language employed in the third chapter of John seems to imply that the kingdom of God and eternal life are synonymous terms. Just what is meant by eternal life may be difficult of definition. It certainly embraces all that we mean by salvation. It centers in Christ, it is appropriated by faith. It is a present experience, it lasts forever.

Our second passage points to the importance of decay as part of a process of realization, and goes on to emphasize that in the spiritual sphere there must be a forgetfulness of self and an abandonment of self-interest in all its forms if eternal life is to become a personal experience. It appears, then, that there is a law of eternal life, that we must enter into union with Christ through the power of faith, and so assume his attitude toward the truth and love of God. John moves in this world of law. Things do not happen through the arbitrary imposition of rewards and punishments from without, but are resultant on a relationship sought and accepted by us and by Christ.

So eternal life is a present attainment, something to be experienced and rejoiced in here and now. Stevens says, "Whether we regard this statement as intended to define the essence of eternal life, or as stating the condition of attaining it, the words imply a close connection between eternal life and the knowledge of God and Christ." Snowden says, "The kingdom is thus the rule of God over and in the spirit of man by which his whole personality is cleansed from the rebellion of sin, and subdued into willing and joyous obedience to God in Christ, and transformed into his likeness. It is not a matter of outer position, but of inner disposition. We do not enter it so much as it enters us. The redeemed soul is a kingdom in itself, with God on its throne bringing all its states and acts into harmony with his will and spirit."

Our Father, we thank thee for the gift of faith whereby we can lay hold on eternal life! Take from us the fear of perishing! Help us to know that we have even now passed from death unto life! Amen.

Friday, 25th. John 6. 35-56; 15. 1-9.

Stevens says: "Eternal life is simply THE life, life which is truly such, life after the divine ideal. It is realized by coming into right relations to God. Entrance into these relations and maintenance of them may be called by various terms, such as faith, obedience, fellowship, love. They all mean the same thing, or various aspects of the same thing. Salvation is a spiritual life; the conditions of its realization are spiritual. It has nothing to do with time and place. It is realized in this world, or in any world where its spiritual conditions are fulfilled."

Coming to Christ is the same as believing on him, and in proportion to the energy of will with which we appropriate him are we conscious of his power to satisfy our spiritual cravings. Humanity must find its way to Christ. Every man who succeeds will receive a welcome. Every man who fixes his eye on Christ and commits himself to him will find that the powers residing in Christ are also residing in himself.

This is the truth brought out in the parable of the Vine and the Branches. The soul's union with Christ is a reality. It is possible, however, for one to be in union with Christ and yet not to be fruitful. If such a state exists it is because there is some unclean element in the branch, not because there is lack of vitality in the stem. The nature of the uncleanness is to be seen from the nature of that which can remove the uncleanness. It is a word, that is, it is the acceptance of ideas and principles which are hostile to Christ. His words are cleansing words because they contain the truth of God.

The center of the whole passage is to be found in the word "Abide." It is through union with him in thought, affection, desire, effort, that the future life and the present life become intertwined. We fail in our faith when we cling blindly to a desire that we and our loved ones may perhaps find our way to heaven when we die. Jesus does not build on any such precarious foundation. What is to be must be now, or it will not be at all. Have we this life as a present possession? Then death cannot cheat us out of it.

Dear Lord, make us conscious of our union with thee! May we surrender our hearts to thee! Remove from us all that interferes with our fruitfulness! Amen.

Saturday, 26th. John 10. 11, 15; 15. 13; 12. 24; 17. 19.

The gift of eternal life must not be regarded as a simple thing. It involves much on the part of him through whom it is mediated to us. If he knows us and cares for us, it is because he has assumed a relationship which carries with it the responsibility of saving at the hazard and risk of his own life. Nay, that is too mild a word, for he must sacrifice his life. Its loss is not an accident, but a surrender.

Do not overlook this element in the conceptions of this chapter! We can easily become so enamored with the glory of our new-found possession and destiny as to forget the price at which it becomes ours.

If he has laid down his life for his friends, we must not forget that the impelling motive was love; and if we are fruitful branches of the vine and have been cleansed through the word he has spoken, then that same love flows through us and to the same ends. If our love for one another has no sacrificial element in it, we are not bearing the fruit of union with our Lord. His love is our model and at the same time our incentive. There is a law of sacrifice, and it is true of us as it was of him that if our lives do not fall into the ground and die they abide alone. There is no real virtue in them. We have missed the true object of living.

Jesus says: "For their sakes I sanctify, consecrate, myself, that they may be consecrated to the same ends." If we cannot be made Christlike in this we cannot be made Christlike at all, and his sacrifice has been in vain. Stevens well says: "Jesus describes his work for men as involving a perfect self-giving which stopped not short of the yielding up of his life for them. He consecrated himself absolutely to his saving mission in order to secure an analogous consecration to truth and duty on the part of his followers." Jesus knew his death was essential: is our consecration non-essential? Sometimes it almost seems as though we thought so. The Christian church needs to examine its heart and see if it is as loyal to its calling as was he.

O God, give us a deeper sense of what we owe to thee! Help us to render to thee the homage of our hearts! Make us eager that our friends may see the highest, and love it, and enter into possession of it! In Christ's name. Amen.

Sunday, 27th. John 11. 25; 14. 6; 8. 55; 16. 7.

The doctrine of the resurrection as taught by Jesus had one distinct feature in which it differed from the doctrine as believed by the Jewish people of his day. With them it was at the most a promise of a bright future in which they should find ample compensation for all the disabilities under which they had suffered. Jesus charges the doctrine with personal significance. It has reality through the union of the believer with himself. He has within his own personality a life-giving power. The idea of the resurrection is therefore a complement to the eternal life of which he had

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spoken as being the inevitable outcome of union between the believer and himself.

In the 14th chapter of this Gospel Jesus makes union with the Father himself the goal of human experience and the secret of eternal life. He represents himself as the one who leads men into the way, the truth (or reality), and the life (or the experience). To dwell in bonds of fellowship and sympathy with Christ and with the Father whom he revealed is essential to a realization of the nature of eternal life. "That life is the realization of man's destiny as a son of God: it is the Godlike life, and must therefore be realized in fellowship with God, involving love and obedience to him."

The man who is out of sympathy with Christ and hostile to the revelation of God contained in him is manifestly divorced from eternal life. The opening of the soul to the invasion of the spirit of Christ is the secret of the experience which becomes charged with the assurance of eternal life. This spiritual coming to the believing soul was the consolation offered to the followers of Jesus who were baffled and disappointed because the early expectation of his physical return had not been realized.

Our Father, help us to understand thee as thou dost speak to us in and through thy Son! May we open our souls to the invasion of thy Spirit! May we know the powers of eternal life! Amen.

Monday, 28th. John 10. 28; 5. 21, 25.

What are we to understand by the word "perish," which is so often placed in contrast to the expression "eternal life"? Does it mean that the soul itself becomes extinct, or simply that all the finer and more ethical qualities of the soul are destroyed? Does it mean a failure in destiny, or is the man himself destroyed in his consciousness?

Theologies have been built about these questions. Certainly the life which is life indeed is placed in contrast with the death that is death indeed. And the life is that consciousness which possesses the qualities of the divine. The nature of God is a spiritual and ethical nature, and in so far as it is shared by the believer it expresses itself in these qualities.

In our second passage the powers which are inherent in Christ are due to the presence of God in him. His oneness with God makes him conscious of the life-giving powers of the Father. It was the will of the Father that he should possess these powers and express them, and the opposition encountered in his contact with the Pharisees is an indication of their hostility to the divine purpose as expressed in him. As Stevens says: "While the eternal life is by its very nature continuous, the emphasis of the phrase lies upon the source and nature of the life rather than upon its continuance. The eternal life is life like that of God, who is its source. The version of Jesus' teaching concerning God which we have in the Fourth Gospel lays its main stress not upon the perpetuity of God's existence, but upon his ethical nature."

Someone has said that our last passage expresses a view of the world as a vast moral graveyard from which Christ was calling dead souls to new spiritual life by a summons that carried its own fulfilment with it in the case of all who paid heed to it, as the command to the sick man had done when he responded to the call.

Almighty God, make us aware of the claims of faith! If we would dwell in union with thee, we must live in purity, simplicity, and consecration, we must work thy works and do thy will in all things. Give us grace so to live! In Christ's name. Amen.

Tuesday, 29th. John 14. 3; 14. 18; 16. 7, 16, 22.

Because John speaks so often about the resurrection life and eternal life, and so seldom about the second advent, we must not suppose that he does not share the hope of the second advent with the rest of the apostolic band. It must be admitted that if the words in our first passage refer to his second coming, as they might be reasonably considered to do, seeing that Jesus has just said he is going away, his "coming again" will be because he has gone for a season. But if this is his meaning, then it looks as though he must have meant them to understand,—what, indeed, most of them did expect,—an early return, and during their lifetime. As this did not happen, many scholars have felt that the words here recorded refer to the coming of Christ for his beloved when the hour comes for them to pass into the beyond. Verse 18 seems to confirm the opinion of those who think that the reference is to a spiritual coming. For these reasons I think it is best to say that the words of Jesus, viewed in their largeness, seem to warrant a composite view, namely, he comes to the awakened and believing heart, he greets his friends at the moment when they pass through the valley, he is to come in his glory to receive his completed kingdom and to reign. When this latter event is to happen he does not know. In special circumstances he comes as through the fall of Jerusalem, and again in a different but dynamic way as at Pentecost.

Chapter 16 gives us another view. There the contrast is between the vision which alone is intelligible to the man of the world who can grasp nothing that is not immediately demonstrable to his senses, and that of the man of faith who knows Christ after a spiritual fashion, and because of the fellowship which they have with each other. Nothing can destroy that knowledge which men have of each other in the spiritual sphere. Jesus assures his disciples that this fellowship shall have the element of permanence.

This was the aspect of Christian experience which Paul was most insistent on when he said that though we have known Christ after the flesh, now we know him so no more, and that because now he could say, "Christ in me, the hope of glory."

Our God and Father, we rejoice in the manifold ways of the divine approach! Thou comest to us and makest thine abode with us, and we rejoice in thy presence, even if we know not how thou didst find thy way into our hearts. Abide with us always, we beseech thee! Amen.

Wednesday, 30th. John 14. 23-26; 21. 17-23.

The fact of these permanent relationships between the believer and Christ is what constitutes the reality and wonder of the Christian experience. This is the meaning of the phrase "the living Christ." Jesus insists on the reality of the inward manifestation, and reiterates the fact that it is an experience which cannot be known or shared with the man who lives apart from his spirit.

He who would know the joy and comfort of communion must open his heart to the incoming of the Father. The only key that can unlock a man's heart to the admission of the divine is the spirit of pure love for God and the brotherhood. God will not reveal himself to a man who refuses to love his fellows.

For the Father and Christ to take up their abode and to eat with a man is for them to identify themselves with him and to make his cause their own. It is not a chance visit, but a constant abiding. It is not a simple occupation of a man's soul as a tenant rents a house and occupies it, but an abiding with a person so that the two lives and natures intermingle in ideals, aims, responsibilities. This experience is mediated to us by the Spirit of Christ, who is known as a paraclete, that is, a guest who identifies his life with ours and makes our cause his cause. This fact it is which gives peace to the possessor. This it is which eradicates fear from the soul.

On verse 22 of chapter 21 we must remember that the meaning of the words "Till I come" will be different from an alternate reading, "While I am coming." If the latter is the correct translation, the coming will be a process: if the former, the reference is to the parousia. Verse 23 seems to have been written, however, to guard against any other interpretation than that of "Till I come." Stevens affirms, "To me it seems clear that the writer understood the words to refer to the second advent." I feel that this is so, and yet there is strong reason for supposing that the words of Jesus were, "While I am coming." Anyhow, there is no doubt that the message of the gospel as a whole is in favor of many comings of Jesus.

Our Master, help us to do our appointed tasks and to wait for thee! Thou hast not abandoned the world for which thou didst die. Thou art to receive thy kingdom, and to reign. May we be accounted worthy to share thy triumph! Amen.

Thursday, 31st. John 6. 39, 40, 44, 54; 11. 24; 12. 45.

We must beware of imagining that because John uses different phrases than those usually found in the Synoptic Gospels he does not convey the same ideas. Certainly he speaks of "the last day," and such a phrase in association with the resurrection implies what is meant by the day of judgment, that is to say, the day when the Son of man will appear and exercise the prerogatives of his office as the sovereign of the blessed. If he is to lose nothing of all that the Father has given him, then he must witness the completion of their salvation, and this cannot be if they lie in their graves, forgotten memories.

McClymont well interprets 6.40: "It is the will of the Father that every one that beholdeth the Son (fixing the eyes of the soul upon him, as it were,) and believeth on him (in contrast to verse 36), shall have eternal life, that may be in some degree possessed even now, and shall attain its full and final consummation in the victory over death which Christ shall confer upon his own when he shall raise them up at the last day: a definite promise, which he repeats again and again in the discourse."

Now much of what we read in this Gospel refers to what is moral and spiritual, and many of Christ's ideas contained in it are best interpreted as referring to a coming which is not after the fashion of apocalyptic. The gift of the Spirit is an enlightening and enriching experience, bringing truth, joy and peace to the believing soul. Jesus was not defeated or even holden of death, for another Spirit came into the world to take of the things he had taught and lived and had died witnessing to, and by them convicted the world of sin, righteousness, and judgment. Nevertheless, there must be a great deal more for Jesus if he is to enter into the richness of his reward. His majesty is a personal thing. His power is a personal power, and its reality is becoming more and more manifest as the centuries lengthen. The judgment which he expresses and will express is a judgment inherent in things. There is no escape from it. When life and death, truth and falsehood are revealed, each man must obey or disobey, and his response fixes his destiny and makes certain consequences inescapable.

Dear Lord and Master, we bend before thee with reverence! We bless thee for all that thy coming into the world has brought, we rejoice in what thy continuing presence means, we glory in the radiant future which is inevitable because thou art coming into thy kingdom. Make us worthy of a place in that kingdom! Amen.